

Wesleyan-Methodist Magazine.

FOR AUGUST, 1825.

(An Abridged Edition, containing Selections from the Larger Work.)

BIOGRAPHY.

MEMOIR OF MR. JOHN EVANS,

Of Timsbury:

BY THE REV. JOHN SIMMONS.

MR. EVANS was born at Timsbury, in the county of Somerset, in the year 1756. His parents were esteemed by their acquaintance, for their general good conduct, and attention to the services of their parish-church. They endeavoured to bring up their children to attend the public worship of ALMIGHTY GOD, and to observe those moral duties which secure respect and confidence among men.

MR. EVANS having entered into the marriage-state, and being blessed with several children, to provide for his family, he left the labour of the coal-mine, to which he had been accustomed, and chose a more agreeable and, as he thought, a more advantageous employment. He took a few acres of ground, kept some cows, and cultivated a part as a garden, planting it principally with potatoes, and promising himself an ample return; but the wisdom and goodness of GOD disappointed his expectations. His crops failed; he was unsuccessful from year to year; and all hope of getting through life with that credit and comfort he so ardently wished, and so assiduously sought, at length left him under a weight of distressing embarrassment. His debts, amounting to the sum of 50*l.*, so harassed his mind, that he was frequently and powerfully tempted to self-destruction. In an agony of mental conflict, while labouring on the unprolific soil, it was strongly impressed on his mind to go down into the nursery and pray. He immediately obeyed; and scarcely had his knees touched the ground, under the branches of a tree, than the SAVIOUR, who saw NATHANIEL under the fig-tree, changed his heart, and made him a new creature; the HOLY SPIRIT witnessed with his spirit, that he was a child of GOD; thus, filling his soul with joy unspeakable. "Ten thousand pounds a year," he declared, "would not have made me so happy." Informing a person of this blessed change he had experienced, he was advised not to mention it; but he answered, "If I should hold my peace, the stones will cry out."

At this time he knew nothing of the Methodists, except what he had

learned from vague report, and false representation. He was therefore under the influence of prejudice, equal to that of NATHANIEL, when he exclaimed, "Can any good thing come out of Nazareth?" He had, however, a pious brother-in-law, a Member of the Methodist Society in Timsbury, who affectionately invited him to a Prayer-meeting. He received the invitation, and embraced the first opportunity to assemble with the people whom he had despised. On entering the house, "where prayer was wont to be made," he felt a renewal of that peace and joy which he experienced in the nursery; and from that time his prejudices fled away. It was on the Tuesday following his conversion, that he met in Class, and professed faith in JESUS; saying, "I know that I am a child of GOD, by the SPIRIT which he hath given me." At the time when the LORD thus graciously visited him, he felt a persuasion that he should live to pay his debts. This encouraged him to go to his Landlord, to whom he owed so much money, and to tell him what GOD had done for his soul; at the same time, soliciting his patience. The Landlord replied, "GOD will open the way of an honest man." So firm was JOHN's persuasion, that the LORD would prolong his life to accomplish this desirable object, that he felt no hesitation in speaking of it to his friends. While he was strong in faith, giving glory to GOD, he again descended to the bowels of the earth, to labour in a coal-mine, and in his vacant hours employed himself in the garden. Convinced that it was his duty to be industrious, and frugal in his expenditure, he adopted a rigid plan of economy; so that he and his family lived principally on vegetables for some years. When relating this to me, he said, "I was like DANIEL and his companions, who ate pulse and drank water, fairer and fatter than they who ate the portion of the King's meat;" adding, "I do not know that I ever was stronger to labour than at that time." He settled his accounts once a year, and when he found the debt reduced, though but a few pounds, it gave him great satisfaction, and increased the confidence of his master in his integrity. Rejoicing at every step of improvement in his temporal affairs, his glad heart bore him quickly home, exulting as one who had found great spoil. For ten successive years, he lived sparingly, and laboured hard; and the LORD was pleased to bless this poor but honest man with the felicity of being free from debt.

In a short time after his conversion, he experienced the truth of our LORD's words: "A man's foes shall be they of his own household." His wife being averse to his connexion with the Methodists, he had to encounter trials of a new description; but no discouragements could shake his faith, or induce him to relinquish his union with the people of GOD. But, by a steady perseverance in well-doing, and kindness to his wife, she was brought to esteem what she did not as yet experience; and his difficulties from her shortly died away. Having raised the altar

of God in his family, he persevered in JOSHUA'S resolution: "As for me and my house, we will serve the LORD." Himself and his sons generally rose to their labour at three or four o'clock in the morning; but at this early hour he would not permit them to leave home till he had offered praise to the LORD, and lifted up his voice to the God of his salvation, for a blessing upon himself and his family.

When he had surmounted his temporal embarrassments, he was visited by an afflicting Providence. Three years after the birth of his seventh child, his wife was taken ill, and her complaint defied the power of medicine. Her illness continued nine years, during seven of which she was confined to her bed. In this affliction, the LORD blessed her with his favour. For the last forty days of her life, she could not take any other support than cold water; but her mind was kept in peace, and she died happy in God. In this long and severe affliction, our worthy Brother continued a faithful, loving, patient, cheerful, and zealous Christian; aiming at the salvation of his own soul, and the glory of God in the good of others.

Our late friend joined the Methodist Society in the year 1791. At that time Timsbury was visited by a Travelling Preacher once a quarter only, in the afternoon of a week-day, that he might preach and renew the tickets. In 1799, MR. JOHN SMITH, Sen., was appointed to the Shepton-Mallet Circuit. MR. SMITH appointed him to the office of Class-Leader, and of Society-Steward: the duties of which he discharged with zeal, regularity, and faithfulness. As a Leader he was eminently qualified to instruct, reprove, rebuke, exhort, with all long-suffering and patience. Being a man of sound christian experience, attentive to his Bible, and favoured with a good memory, he was always ready to enter into religious conversation. Blessed with great firmness of mind, he was always ready to meet the opposers of religion, with a wisdom and boldness which his adversaries were not able to gainsay nor resist. His uprightness and inflexible integrity gave him an advantage over men of corrupt minds, destitute of the truth. The afflicted and distressed were objects of his christian sympathy; and concern for the spiritual good of mankind was a paramount trait in his character. His pious attention to his aged father induced the venerable man to join the people of God. In his last illness when his son was speaking freely to him, concerning a divine change, the aged father said, "I know, if I had believed, I might have received that blessing twelve months ago." This was a word to JOHN'S heart: He went home, and spent eight hours in prayer for his afflicted parent. In the morning he was informed of his father's death: but his sister gave him the pleasing information, that, he had said to her, "Now my LORD is come; he is in me as a well of water, springing up into everlasting life;" and then immediately

breathed his last, in the seventy-seventh year of his age. This display of the divine goodness filled our late Brother with joy and gratitude. One instance of his christian sympathy towards the poor of CHRIST's flock, it may be requisite to record. He felt a strong desire to send the sum of one pound to a christian brother whom he knew to be in distress; but such were his own circumstances, that he could not do it, till he had received his weekly wages. On the day that he became possessed of it, he sent it in as secret a manner as he could devise. It was a seasonable boon. In visiting the sick, he was rendered very useful to many: his record is on high, and his memory is blessed.

His zeal for the cause of God led him to open his door for the accommodation of the Methodist Preachers; and in his humble cottage they had peace. He received them heartily, and treated them with kind attention; which always produced in them a strong attachment to this plain, honest, and affectionate man, with whom they have been accustomed to reside, on their visits to Timsbury, for about twenty-five years. The prosperity of Zion was the subject of his constant prayer. Connecting exertion with prayer, in the year 1805 he began to build a Methodist Chapel in Timsbury. In 1808, a small gallery was erected in it; in 1818, the chapel was enlarged, and is now about thirty feet square, with complete galleries. In this good work, he had a very large share; travelling many a mile to collect money; buying and begging materials, and obtaining the carriage of them without expense. In every way he devised liberal things, that the people might not be burdened with an enormous debt upon the chapel. In this he succeeded, and had an ample reward; living to see the chapel well filled, and one hundred and forty Members in Society. His liberality was proportionate to his zeal. While he solicited money from others, he did not withhold his own; but cheerfully contributed his part towards building a house for the LORD. In other things he was not behind many of our wealthy friends. To the cause of Missions he contributed a Guinea annually, for several years. As his heart was warm with love to God and man, he felt disposed to call sinners to repentance; and was admitted on the Local Preachers' plan. In this labour of love he was rendered useful to many; as he generally discoursed on christian experience, and affectionately urged the necessity of a "death unto sin, and a new birth unto righteousness." His attention to the means of grace was perfectly uniform. He was always in his place in the house of God, and engaged in the duties of religion, as one who duly estimated their importance.

In the spring of the year 1822, disease rendered MR. EVANS incapable of attending to his situation as under-ground bailiff in the coal-mine, which he had held for twenty-five years. He now began to realize, in a more eminent manner, the truth of the divine record: "I will never leave thee nor

forsake thee." His faith in God preserved him from all painful solicitude about the things of this life. As he had sought "the kingdom of God and his righteousness," the promise, that "all these things shall be added unto you," was graciously fulfilled. The proprietors of the coal-mine continued to him his weekly salary, his house, and every other advantage connected with the situation, to the day of his death. A circumstance occurred during his illness, which does honour to all the parties concerned. A late proprietor, JOHN CRANG, Esq., to whom he had owed the sum of money already mentioned, declared his intention to give him a share in a coal-work, as a reward for his honesty and fidelity; but sickness and death prevented him from doing more than imposing it as a duty on his family. A deed of gift was accordingly executed. In all these instances of providential goodness, MR. EVANS was full of praise and thanksgiving to God.

His disorder was attended with severe pain, which he bore with great patience and great fortitude, and in which he was visited with abundant consolation in CHRIST. Day and night his soul soared on the wings of faith and love, so that his chamber was "privileged beyond the common walks of virtuous life." To recite all his declarations of the goodness of God, would fill a large volume. He was visited by many friends, and by some persons of distinction; and as his disorder did not affect his voice, he was enabled to speak freely and powerfully to all who came to see him. Having a happy method of introducing religion when in health, and engaged in the world, it now had its advantages. While he pressed upon his friendly visitors the necessity of true religion, his own experience was introduced with an aptness which secured respectful attention; and the holy influence with which he spoke, frequently produced the involuntary tear. His inexperienced visitors beheld with astonishment his triumphs in CHRIST, and his holy rejoicings in the prospect of death and heaven. "Death," said he, "to me, is no more than passing out of this room into the next." On one occasion a respectable visitor observed, that the *length* of his affliction had produced that evenness of spirit, and readiness to change states. He replied, "No, sir; it is that which God gave me thirty-three years ago; and which I never lost. This is the cause: I know that I am a child of God, by the SPIRIT which he hath given me."

About a week before his death, when one of his daughters stood by him weeping, he said, "Do not trouble yourself; I am going to heaven; and I doubt not but all my children will meet me there." On Thursday, April the 22d, his sufferings were soon to give place to pure and eternal enjoyment. The closing hours of his life were to him a time of joy. Some of the gracious words which proceeded out of his mouth were,

"I, even I, shall see his face,

I shall be holy here.

"By faith I shall be saved, not of works: a glorious hope of immortality lies before me; a glorious salvation. Many are the afflictions of God's people; but out of them all he will deliver them." To his weeping wife, he said, "What, will you break my heart? A hope, a glorious hope!—Tell the people of God, that instead of the ocean sinking, it rises, and is fuller than ever.

"And can it be that I should gain
An interest in the SAVIOUR'S love?"

"Such a worm as I? A woman may forget her sucking child; but the LORD will not forget his ransomed ones. We soon shall meet to part no more! What can the LORD do more than he has done?" His wife said, "My dear, you are dying;" he replied, "I do not feel any pain." One of his sons said, "Father, you are very near death." He replied, "Ah, my child, I was never better in all my life." His last words were, "God bless you." He fell into a sort of slumber, and breathed out life in soft repose, April 22d, 1824, in the sixty-ninth year of his age.

DIVINITY.

THE BENEFITS OF SELF-REFLECTION:

A SERMON:

BY THE REV. THOMAS GALLAND, A.M.

PSALM cxix. 59, 60.

I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.

TRUE religion is always essentially the same: wherever it operates, it produces the same dispositions of heart, and prompts to the same line of conduct. The passage we are now about to consider is amongst those numerous ones which might be brought forward from Old Testament Scripture, and especially from the Book of Psalms, to prove that the religion of the heart, the power of vital godliness, and the life of God in the soul of man, were not unknown, nor unfelt, in that age of ceremonial observances. We are presented in the text with several striking features in the character of a truly religious person, which we shall hold forth to your view and imitation, in the order in which they there arise: We shall, then, consider, in the

First place, The nature and importance of serious thought and reflection; and, Secondly, The wise and saving measures to which these naturally lead.

First, then, by serious thought, we mean that earnest attention which

a man begins to pay to the state of his heart, and the course of his conduct amongst his fellow-men, when first he recognizes the eye of GOD, his Maker and his Judge, as continually upon him; and to be duly impressed with the awful truth, that for all transgressions unrepented of, and still persisted in, his LORD will one day, most assuredly, call him to judgment. Considerations like these, brought home to his mind by the influence of the HOLY SPIRIT, check him in his mad career of sin and folly, and arrest his progress in the downward road. Being awakened to a deep concern about the interests of his soul, he esteems it an "evil and bitter thing," not only to have indulged in more open and acknowledged sins, but even to have lived in habitual carelessness about eternal things, and forgetfulness of GOD. Solemn thoughts and inquiries of this description pass through his spirit, and penetrate his immortal soul: "How do matters stand between me and GOD, the righteous Judge? Are my ways such as will bear the strict examination which they must undergo at his dread tribunal? Does my course of life agree with his commandments; and am I walking daily in his faith and fear? I feel that I cannot any longer act the part I have too long been acting, in reference to my spiritual interests! Too long, alas! have I been either altogether indifferent on such subjects, or, if led to occasional reflections upon them, have gone no farther, in a practical attention to them, than the conviction of being in the wrong, with some incipient resolutions towards a future reformation! But as I am every moment liable to the stroke of death, so I am aware that, dying thus, my prospects for eternity are awful in the extreme! It remaineth, therefore, that, without a moment's further delay, I must turn to the LORD, and fall prostrate before 'the throne of the heavenly grace,' confessing my sins with deep humiliation, and earnestly imploring the extension of mercy to my guilty and wretched soul!" That man "thinks on his ways" to some purpose, and affords satisfactory proof of a real work of grace upon his heart, who thus brings to mind the long-neglected, yet awful, realities of personal guilt, and righteous judgment, and eternal fire; and is led to ask, in the spirit and in the language of the trembling gaoler, "What shall I do to be saved?" O it is a sight which angels delight to witness, when they observe a returning prodigal inquiring after his Father's house, and seeking, in exchange for the husky vanities of this world, the living bread which cometh down from heaven! Never do they ascend with swifter wing, or more joyful haste, to the courts of heaven, than when it is their business to announce, "The dead is alive, the lost is found!" We discern hopeful symptoms in such an one; we notice in him "things that accompany salvation;" he is no longer careless and inattentive respecting the concerns of his soul! Behold, he prayeth; he weepeth; he truly and earnestly repenteth of all his sins!

It needs no laboured arguments to prove the indispensable necessity

of such serious thought upon our ways, as has now been described. It is the first step on the ladder which reaches from earth to heaven; it conveys us out of the broad road, which leadeth to destruction, into the narrow road, which leadeth unto life: and as its importance is manifest in the outset, it is equally so through each succeeding part of the Christian's course on earth. It is well for professors to be much in the habit of serious thinking upon their ways, of examining the motives and tendencies of their actions, and of imploring the needed assistance of the SPIRIT, to make manifest the secrets of the heart, and display their real character and state. Sin has its deceitfulness, and our hearts a deceivableness, or proneness to deception, answering thereto; and never are we safe but when we can say from the ground of the heart, "Search me, O GOD, and try me; and see if there be any way of wickedness in me, and lead me into the way everlasting." It may here be proper to notice, that our peculiar economy, as a religious people, is, in this point of view, of no small spiritual advantage to us. An individual, who has reason to think that his Leader will, once a week, closely inquire into his state, and not be content with common-place generalities, will find this circumstance very stimulating to the cultivation of such habits of self-inspection and serious thought, without which there can be no progress in vital godliness, nor growing maturity for heaven. It is also worthy of observation, that the word here employed, according to its radical meaning, signifies *one thing superadded to another*; consequently a *train of thought*, a habit of serious reflection sedulously cultivated and uninterruptedly sustained. Hence the word, in the Hebrew language, is employed to signify, in its application as a verb, *to embroider*, and, as a noun, *embroidery*: and as work of this description requires careful attention in its execution, and has beauty and splendour for its object, we may bring from hence an appropriate simile, to impress upon us more vividly both the *closeness of attention*, which a habit of serious thought requires and implies, and the *moral beauty and excellence* of the character, which is formed on such a plan.

It is our painful duty, however, to observe, that, hopeful as serious thought undoubtedly is, and pleasant as are the prospects to which it gives rise, of future excellence and maturity of religious character in the cases where its commencement is observed, there are too many, upon whose minds good impressions have been made, who hesitate and pause a little in their mad career, but yet are fatally induced to turn away their eyes from the things which make for their eternal peace. For a while, indeed, they thought upon their ways, and were persuaded of the folly and danger of further continuance in them; they trembled, when their own conscience in secret, or the faithful Minister in the great congregation, "reasoned" with them "of righteousness, temperance, and a judgment to come." But after all this, they resolved to continue in the dan-

gerous courses they had too long prosecuted, or, what is tantamount to this, they did not, with sufficient steadiness and perseverance of determination, resolve to renounce them: they mixed again in the pleasures and vanities of this transitory world, and turned away from the holy commandment delivered unto them, as if too strict and precise for their adoption. Such, then, was the unhappy result of hopeful beginnings, and thus they suffered those serious impressions to vanish away, which might have directed them into the ways of wisdom, and led them in right paths. Were it to be inquired of such characters, large multitudes of whom we have, alas! too solid reason to fear are now lamenting, in blackness of darkness and sad despair, that ever they drew back unto perdition,—we repeat it, were the inquiry to be made of these, To what particular cause they attributed their inconstancy and their folly, many a one would, doubtless, answer, “I was not diligent in treasuring up in my heart the Word of GOD; and my delight was not in the law of the LORD! Hence ‘the powers of the world to come’ ceased to affect my heart; and those deep and lively views of eternal things, with which I once was favoured, faded away from my mind. I lacked the ‘sincere milk of the Word,’ which alone could cause my soul to flourish in the life of GOD. I was not armed with ‘the sword of the SPIRIT, which is the Word of GOD, against the assaults of the *enemy of souls*; and, therefore, could not ‘keep myself from the paths of the destroyer.’” In order, therefore, that none of us may ever have cause for a mournful retrospect of this description, let us proceed to consider,

II. The wise and saving measures to which serious thought naturally, though not necessarily, leads.

“I thought on my ways; I turned my feet unto thy testimonies.” The Word of GOD has, in this Psalm, various significant appellatives, whereby its several uses are commended unto us. (See Benson, in Preface to 119th Psalm.) In the passage before us, it is denominated “*testimonies*,” an expression very appropriate in the connexion wherein it stands, because it is here that the LORD *testifies* to the individual, whose mind has by reflection been disposed to inquire respecting the course he should in future pursue, and points out to him the shining path of life and felicity. In the words of the text, the Psalmist presents himself to view, as a poor wanderer from right paths, who had long, inconsiderately, pushed forward in the downward road; at last, however, he stops, under a lively sense of his ignorance and helplessness, asks whither he should turn his steps, and directs his attention to the oracles of GOD. “I have declared,” says he, (ver. 26,) “my past ways; and, in mercy, thou heardest me: teach me thy statutes.” “I am a stranger in the earth: hide not thy commandments from me.” And what, indeed, is at once more natural and reasonable, than that, when persons feel themselves in great and awful error on points so momentous as those which religion involves

and includes, they should betake themselves to the sure Word of the living GOD, in order to have all those inquiries, which such a situation will readily suggest, answered and satisfied from so decisive a quarter. Well, then, might the Psalmist say, "I thought on my ways, and turned my feet unto thy testimonies;" and the man, in whom the convincing SPIRIT works, and whose heart is obedient to that heavenly working, will be led on in precisely the same way. It is to the Bible that such an one repairs for authentic information on those subjects, on which he now feels so deeply interested. He strives to acquaint himself with its meaning, by a diligent perusal of its contents, by reference to the most approved expositors, by punctual attendance upon a sound and faithful ministry of the Word, and by earnest prayer to the "Father of Lights," for such a blessing upon the use of all these means, that he may "not walk in darkness, but have the light of life." Thus does the serious inquirer in religion make proficiency in spiritual knowledge. First on one point, and then on another, satisfactory light is communicated to his mind, and all his goings are established. It is with great propriety that he can adopt the language of this very Psalm, and say, "Thy Word have I hid in my heart, that I might not sin against thee; and through thy commandments I get understanding, and" thus I detect "and hate every false way." Nor does the Word of GOD ever lose its supreme interest and preciousness in the estimation of the believer. It is continually "a lamp unto his feet, and a light unto his path;" a rock of inviolable safety, from the assaults of every foe; a never-failing spring, from whence he derives his most exalted pleasures and his richest consolations. Is he in heaviness, through manifold temptations? Here he meets with exceeding great "and precious promises;" in the appropriation of which, by faith, he renews his strength, and is enabled to go on his way rejoicing. It is no wonder, therefore, that with holy gratitude and joy, he claims "the statutes of the LORD as his heritage for ever;" and feels that the "lines are fallen unto him in pleasant places;" yea, "that he has a goodly heritage."

Sincere and faithful souls, who thus value and enjoy this sacred treasure of the Word of GOD, experience its full transforming power; they "delight in the law of GOD after the inner man," and are enabled to walk in the way of his commandments. Their character, in this respect, is strikingly drawn in the commencement of the Psalm: "Blessed are the undefiled in the way, who walk in the law of the LORD. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways." And that such should be the case is not difficult to be accounted for on obvious principles. The human mind is moulded into a frame, which corresponds with the topics, to which its attention, for some length of time, is earnestly directed. This is a truth, which experience, in general, abundantly proves. If, therefore, our spirits, in their contemplations, and in the exercise of their

affections, be much engrossed by scriptural topics, they will be thrown into a scriptural mould. A constant and serious perusal of the sacred volume will assuredly lay open the mind to the lively and powerful impression of those infinitely momentous and delightful subjects on which it treats, and dispose the individual, that pursues this course, to such a line of conduct as it at once so authoritatively and so attractingly prescribes. The third clause of our text, then, follows in a natural and beautiful sequence: "I made haste, and delayed not to keep thy commandments."

That such should be *the order* and *the result* of divine operations, in those minds which happily yield to their influence, is in conformity with the grand end which the LORD had always proposed to himself in his dealings with mankind. He raised up the Israelites of old, and distinguished them by such peculiar favours, "that they might observe his statutes and keep his laws." (Psalm cv. 45.) His beloved SON became incarnate in our nature, and "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The great design of GOD, in all ages, and by all his varied dispensations, has uniformly been, to raise up unto himself a holy seed, a new regenerate race, manifested to be such by their obedience to all his commandments. And one of the leading and sovereign truths of the perfected revelation of the will of God in the Gospel, is this,—That, "without holiness," considered as implying purity of heart, and consequent uprightness of conduct, "no man shall see the Lord." "Blessed are they that do his commandments, that they may have (in a way of grace, through the atonement, but still as an essential requisite, grounded upon it) a right to the tree of life, and to enter in through the gates into the city."

Having thus considered the text in the order and after the manner proposed, we shall, in conclusion, proceed to lay before you some reflections suggested by it.

1st. We may notice, as deducible from this subject, the progress of religion in the soul, when the influence of the SPIRIT has free course within. Serious thought on our character and conduct, considered in reference to religion, convinces us of sin, produces an earnest desire to consult the oracles of God; we long to know His will concerning us, and are anxious to inquire at the mouth of the LORD, if there be any hope of mercy for us, and any prospect of restoration to the favour of GOD. A diligent perusal of the Scriptures at once shows the way of justifying faith in CHRIST; and the importance of keeping the divine commands; faith brings us pardon, and regeneration infuses the principle of obedience. Such is the process described in our text, and such is the process, my dear brethren, which will certainly take place in your spirits, if ever you become savingly acquainted with "the truth as it is in Jesus." The

word of GOD will dispose your minds to obedience, not, perhaps, so much by its alarming display of the divine wrath, as abiding upon impenitent sinners, though this is far from being devoid of a salutary efficacy; but by displaying before the mind “the beauty of holiness,” the true felicity, and the substantial excellency, connected with the service of GOD, and obedience to his law. These ideas are beautifully illustrated and confirmed by the Psalmist in the very connexion of the text: “The entrance of thy words giveth light; it giveth understanding unto the simple.” “I opened my mouth and panted; for I hunger for thy commandments.” “I have longed for thy salvation, O LORD, and thy law is my delight!”

2d. Another remark, which seems to arise from the passage which has now been considered is this,—That true religion interests and engages all the heart, and excites the greatest zeal and activity in the service of GOD. This is evident from the phraseology of the text: “I turned my feet.” This expression denotes decision for GOD, in opposition to that “halting between two opinions,” which is the fatal characteristic of multitudes in the present day: they stop for a while in the broad road, but they never turn out of it. My hearer! where art thou? Then, again: “I made haste, and delayed not.” This also is a form of expression denoting great earnestness of mind, on the part of the sacred Writer, and such as will invariably be felt wherever there is a real work of renewing grace upon the heart. Want of earnestness and zeal in religion is perhaps a characteristic evil of the present day; there is a considerable diffusion of knowledge; but zeal, and life, and power, are deplorably deficient. There are not a few, who become well acquainted with the Word of GOD, and the economy of grace, but stop short of experiencing its quickening energy: they put not off “the old man with his deeds;” they yet remain “dead in trespasses and sins, in the gall of bitterness, and in the bond of iniquity.” No characters can be contemplated by the serious Christian, with more distressing sensations of regret and apprehension than these. Beware then, my dear brethren, beware of a spirit of listlessness and indifference on divine subjects! Be faithful to the convictions you have received! Be anxious to experience all the efficacy of divine grace; and then you will, in some degree, properly appreciate its value! Seriously consider in your minds, that he, who “knew his LORD’s will and did it not, shall be beaten with many stripes.” It will be in vain, that such will plead in that awful day, “Lord, thou hast taught in our streets;” we have attended the ordinances of thy house, and there assembled with thy people. These pleas will then be utterly unavailing; and those who bring them forward shall inevitably hear the awful sentence, “Depart from me; I know ye not, ye workers of iniquity!”

THE PRESENCE OF CHRIST WITH HIS MINISTERS.

THE presence of CHRIST with his Ministers is signified in these words,—“Lo, I am with you alway, even unto the end of the world;” (Matt. xxviii. 20;) which implies, (1.) That he will not be against them, nor absent from them; for there are enemies who are against us, and there are friends who are far from us; but CHRIST will not be an enemy, nor will he be a friend at a distance. (2.) It is CHRIST that will be present; “I am with you;” and that is more than if all men and angels should be for us, and ever present with us. (3.) This presence is not bodily; for CHRIST was, just after this promise, taken up into heaven; and the heavens must contain him till the restitution of all things. (4.) It is a spiritual presence; and is far more excellent than that of the body: for though a body may at several times be present in many places; yet it cannot be present at more places than one at the same time. But CHRIST, by his SPIRIT, can be with his servants in all places, and at all times; for he promised before his death and passion to send the SPIRIT, who should comfort their hearts in his absence, and lead them into all the truth; and upon the day of Pentecost he sent down that SPIRIT upon the Apostles, who hath continued in the Church, and will continue for ever. (5.) This is not a bare presence; for in this sense the SPIRIT is present in all places, and at all times: neither is it a presence with some general power; for so he is present with all things to preserve them: but it is a special presence, with a special active power, for spiritual ends, and to produce spiritual and supernatural effects. It is a presence not only to comfort, strengthen, assist, and deliver them; but also a powerful presence, to make their ministry effectual for the eternal salvation of souls. By this SPIRIT all the members of the Church are sanctified, the Ministers of CHRIST qualified for their office, and the word and sacraments rendered effectual. Take away the SPIRIT, and you take away the life and soul of the Church, the power of the ministry, the efficacy of the word and sacraments; for without it, all the preaching, praying, and other works of the ministry, will not be able to convert or comfort one soul. It is said, “I will be with you;” that is, ‘with you, my Apostles, and your successors in the ministry, to assist, and bless, and guide you in the discharge of your trust, and in the execution of your office. Dispense the word and sacraments, and, by the faithful observance of my mandate, endeavour to save souls; and in that work I am with you.’ Those who are the most faithful and diligent, are the most certain of his gracious presence. Here is no promise made to any particular Church or Ministers, more than to others. Here is no express mention or intimation of the Bishop or Church of Rome, or Jerusalem, or Antioch, or Constantinople. The promise is made to the Church and its Ministers in general; especially to such as are most faithful in their place and office.—LAWSON’S *Magna Charta Ecclesiæ Universalis*, 1687.

MISCELLANEOUS COMMUNICATIONS.

THOUGHTS ON THE PROGRESS OF CHRISTIANITY.

To the Editor of the Wesleyan-Methodist Magazine.

It is a circumstance that bears an auspicious aspect, both towards the Church and the world, that the attention of Christians has been of late so much directed to the necessity of earnestly imploring the especial influence of the HOLY SPIRIT. That every effort towards the spread of vital Christianity among men, unaccompanied by his influence, must prove abortive, is now not only the settled but almost the universally avowed conviction of every denomination in the Christian world. And this conviction seems not to be productive of any relaxation of effort; but, while the most strenuous endeavours for the diffusion of divine light are made, it is constantly felt and acknowledged, that the efficacy of the means used must come from above; and it is the language of the hearts, no less than of the lips, of God's people, "The good that is done in the earth, the Lord himself doeth it." Associated with these efforts, and these feelings, it would naturally be expected, that petitions for this blessing, presented to Him who is said to impart his HOLY SPIRIT so freely to them who ask him, must receive a speedy and full answer. But has this been the case? Few persons will answer this question in the affirmative. Where then shall we seek for the cause of this delay? Is it not, that this influence has been sought out of the order of God? Attentive observers of His mode of operation in his Church, have remarked that, previous to any extension of the work of God, His SPIRIT has generally been carrying on and deepening it in an unusual degree in the hearts of believers: just as, in the kingdom of nature, a body of water, becoming by fresh accessions unusually deep, carries away every obstructing mound, and inundates the surrounding country. When grace has fully leavened the hearts of those who are in

CHRIST, then it extends to those without. But has this order been sufficiently followed? While recommending, and endeavouring to impart, the Gospel to others, has personal holiness been sufficiently attended to? When supplicating for the SPIRIT to be given for the conversion of the world, have we not forgotten, first to entreat that the same SPIRIT might be imparted for the sanctification of the Church? Or if we have not neglected to ask for this, have we not rested content with asking it; scarcely expecting to receive what we solicit? That our being satisfied without the latter blessing; is, at least, one grand reason why our petitions for the former are not answered, will, perhaps, more clearly appear from an attempt to answer the following query:—

What is the reason that Christianity has made so small a progress in the earth?

In our reply to this, we shall, omitting other reasons, at present confine ourselves to those causes which are made in a great measure to depend upon human agency. And in this view of the question, we ask, If it is not mainly attributable to the indifference to the doctrine of entire holiness, (not to mention the total disbelief and denial of it,) which has been so generally manifested by the professors of Christianity; and their consequent neglect of obtaining the possession and enjoyment of so important a privilege as that doctrine implies?

In order to perceive the connexion between this neglect, and the limited progress of Christianity, it is necessary to recollect, that we are living under that last grand dispensation of divine grace to our fallen world, which is usually denominated, The Dispensation of the SPIRIT: a dispensation the Author of which is emphatically called "HOLY," and upon which it is natural to suppose

he would impress a character of his own nature. Accordingly we find in the prophecies in which he foretold it, in the declarations, promises, and commands, which he has given under it, as well as by the prayers which, under his influence, the Apostles offered up for those who are called to be partakers of it, that his design is, that they "may be cleansed from all filthiness both of flesh and spirit, and perfect holiness in the fear of the LORD." For where are we to look for that peculiar "glory of the ministration of the SPIRIT," which is said to be so "glorious" that the preceding dispensation "which was made glorious, had no glory in this respect, by reason of the glory that excelleth?" Is it to be sought for only in the superior light which it pours around us? Is it not rather to be found principally in that Spirit of power, and of love, and of a sound mind, which it imparts? Is it not especially displayed in giving us ability to "love the LORD our God with all the heart, and mind, and soul, and strength; and our neighbour as ourselves?" In our being "sanctified wholly," and having our "whole body, and soul, and spirit, preserved blameless unto the coming of the LORD?" In a word, is not this the glory, that we are called to "have the mind that was in CHRIST?"

But here let us ask, Has all this been the experience generally of the Christian world? On the contrary, have they not, almost as with one consent, sat down perfectly content without the enjoyment of the distinguishing privilege peculiar to the dispensation with which they are favoured? And not so much as even seeking it? Nay, more; have they not actually denied the possibility of its attainment?—The consequence is, that with all the superior light, and advantages, and privileges, and degrees of divine influence, belonging to the Gospel dispensation, the general standard of Christian experience (i. e. the degree of love, joy, peace, &c., that are felt by the generality of professors) really falls short of what was enjoyed by some under a dispensation which was no more than "a shadow," to

those substantial "good things to" which we are "come."

It is therefore, evident, that the denial and neglect of this most essential doctrine and privilege, by so great a proportion of the professing world, must, in a very high degree, "grieve the HOLY SPIRIT:" for "he that despiseth," in this instance, "despiseth not man but God," who hath given to us his SPIRIT; and that for the very purpose of effecting our complete renewal in his image. There is reason to believe, that this neglect has retarded the progress of Christianity among men; first, by grieving the HOLY SPIRIT. It is not necessary here to adduce any arguments to prove the absolute inefficiency of every means that can be used for the conversion of men, independently of his influence. But there are strong reasons to believe, that the virtual contempt cast by Christians upon his sanctifying influence, by their neglecting to avail themselves of it, may so grieve him as to cause him to withhold, or at least delay, the answer of their petitions for that influence by which he "convinces the world of sin, of righteousness, and of judgment." It is the prevailing sentiment, that that mighty and universal effusion of the SPIRIT, by which the whole earth shall be filled with the knowledge of the LORD, as the waters cover the sea, and for which the people of God have been so long looking, will be given in answer to prayer. It follows, therefore, that the deficiency of holiness in professors, has diminished the prevalence of their petitions for this outpouring of the SPIRIT, and has consequently delayed the progress of Christianity in the world. In whatever degree the operations of that sacred agent are impeded, by this or any other cause, the spring and origin of the whole movement being thereby affected, it will present an obstruction to the advancement of divine truth, and the salvation of souls.

The neglect of which we are speaking, on the part of Christians, produces this effect, secondly, by its influence on their exertions. In the present day, there is a very consi-

derable quantity of effort for the spread of the Gospel. But do Christians exert themselves as they would do if they were fully imbued with the spirit of their Head? Do they feel those intense desires for the salvation of their fellow-men, and make those vigorous exertions for that purpose, which a more lively concern for their own individual holiness would awaken? What might we not expect, were the whole Church in possession of that "perfect grace," which would constrain "every" christian "man to say to his brother, and to his neighbour, 'Know ye the LORD;'" and which would make him willing even to "lay down his life for the brethren?"

The last way we shall mention in which the diffusion of the Christian religion is obstructed by the neglect of obtaining entire holiness, is, the influence which that neglect has upon the example which Christians exhibit to the eyes of the world. It is not necessary to enlarge here: we all know with what avidity men's natural love of the world, and of their sins, makes them catch at any impropriety in the conduct of professors as an excuse for not turning to God. And, indeed, what can be conceived more calculated to confirm the native blindness of the human mind to the things of God and of eternity, than the lives of Christians, so called, giving the lie to their professions? But would these inconsistencies be manifested, were believers either living in the possession of all "the mind that was in CHRIST," or earnestly seeking it? Above all, is it not to the unhappy indifference to this essential privilege, that the frequent apostasies which afflict the Church of CHRIST are to be traced? It first retards a growth in holiness, by preventing the soul from having a definite object in view. Then follows a declension, (according to the well-known axiom in religious concerns, "If we do not advance we retrograde,—there being no standing still in religion,") which induces carnal security, unwatchfulness, indolence, love of the world, want of self-denial, unfrequency of secret

devotions; through all which the soul becomes weak, incapable of resisting temptation; so that its peace is lost: and thus, from one step to another, may this fatal neglect lead the unhappy soul, till it falls to rise no more. And in estimating the effect of these melancholy cases, in retarding the progress of the truth, we must add to every individual instance of apostasy, the persons whom such an example will prejudice against the Gospel, and thereby prevent from embracing it; as well as all the weak disciples whom it will turn out of the way. We must also take into the account, all those who might have been converted through the instrumentality of those fallen Christians, had they continued faithful, and so on, almost *ad infinitum*.

In our consideration of the subject of this paper, we have passed over the strong corroborating proofs of our position with which the history of the Christian Church furnishes us. For instance: As it respects the convincing influence of the HOLY SPIRIT, what portions of the Church have been favoured with his most copious effusions? Have not these, almost invariably, been such as were most holy, and most devoted to his service?

I wish that some able writer would take up this subject; and that he would particularly consider the following important questions: What have been the causes of the denial and neglect of the doctrine of entire holiness? What is the duty of the Methodists, in particular, in regard to it? Whether (as they are at present the only body of Christians who are entrusted with this sacred deposit) it is not their duty, by every means in their power, to persuade their brethren of other denominations to receive it? Whether, if they should ever lose sight of this "glory" of the Gospel, "ICHABOD" will not be written on them? And if they fail to improve this "talent," whether there is not a danger of its being taken away from them, and given to others?

Tenterden,
Jan. 4th, 1825.

J. R.

ANECDOTES OF BIBLE SOCIETIES.

SOME time previous to the establishment of the Radnor Auxiliary Bible Society, and while the question was yet in agitation, a poor woman made frequent applications to her Parish-Minister for a Bible; he replied, he was sorry he could not supply her with one, but desired her to wait with a little patience, as it was intended to establish a Bible Society, when her request would be complied with. She subsequently made repeated applications; for the Bible, the much-loved Bible, was ever in her thoughts. At length, a considerable time having now elapsed since her first application, she accosted the Minister one Sunday morning, immediately after divine service, in the church porch, in the following words: "*Good Master, when will the Bibles come? I am sadly at a loss, when I go home, to find the text.*" She was told they had arrived, and would be disposed of as soon as the Committee had met on the following day, to fix the reduced prices. Pleasure now beamed on her countenance, the tears of joy trickled down her aged cheeks; and as a proof of the sincerity of her applications, and of her anxious desire to obtain the Scriptures, she contributed her mite by weekly payments, until the long-wished-for Bible became her own. The same individual has, during last summer, been frequently seen sitting at the door of her cottage, reading her Bible with great attention. This is one proof, if proof were wanting, of the utility of Bible Societies.—*Report of the Radnor Auxiliary Bible Society.*

There is one fact attending the circulation of the word of God in the district of Greenville, South Carolina, that is worthy of notice and of an encouraging character. It is this: That in few instances only it has been given away, the people generally preferring to purchase it, rather than to receive it as a gift; and where they had not money, they offered corn and other articles in exchange for the precious volume of eternal truth. This is most favourable, since it manifests the value which is set upon the Holy Volume.

In one instance, a youth, named GEORGE HOWARD, a cripple, and supported upon charity, having by some means obtained a half-dollar, (about two shillings,) travelled four miles to the house of one of the members of the Board, and offered it for a Bible. The agent gave him the Bible, and brought the money to the Board. Being sensibly affected with the incident, the Board unanimously requested the agent to return the money to the poor but interesting youth, who had so nobly given all his earthly substance for that blessed book, which contains "the pearl of great price;" accompanying their request with a silent but earnest desire, that all its rich imperishable treasures might be made his own for eternity.

The Board has the unspeakable pleasure to learn, that their desires have been fulfilled. The youth devoted himself with so much assiduity and diligence to the searching of the blessed volume, that he read it through five times. He was not known to be seriously impressed by divine things before, but after he received the Bible he became so; and in the course of his reading would often make remarks, always relating to Christian experience, on important passages that arrested his attention. A little before his death, his mind appeared to be deeply impressed with the following passage in the Revelation: "Behold, he cometh with clouds, and every eye shall see him." Stopping with emotion and delight, he asked his mother if those were not beautiful words. Shortly after, he terminated his earthly existence in the triumph of faith, and has doubtless gone to the enjoyment of that inheritance which is incorruptible, undefiled, and that fadeth not away. This instance, in which good has been done by means of the Society, is an ample recompense for all the expense and trouble incurred in its establishment and operation. *Report of the Greenville Bible Society.*

I have already distributed five copies of the Bibles recently received here, says a correspondent of the Rostock Bible Society. Two applicants gave me no small pleasure

on the occasion. The first was a poor widow from the country; her husband had been a day-labourer, and it was with difficulty she gleaned a scanty subsistence. "Can you furnish me with a Bible?" she inquired. "Certainly," replied I. "I can give very little for it," returned she; "for I am but a poor widow: the truth is, there is a poor boy in our village who, in consequence of being left an orphan, and having no relations, has been adopted by my son-in-law. He is thirteen years old, and has made some progress in his learning, so that the schoolmaster thinks he ought to have a Bible. My son is too poor to buy him one, and I feel it my duty to do for him what I can; my whole stock, however, is only sixteen groschen, (about a shilling,)

and the question is, whether you can afford to let me have one for so small a sum." On my informing her that I would make a point of furnishing her with one, she was quite overjoyed. The last applicant was a labourer, who accosted me to this effect:—"Pray, Sir, can you let me have a Bible? It must, however, be in a large type, for my eyes are extremely weak, and I am very fond of reading it during the winter evenings." I told him, in reply, that I was exceedingly glad to find in him a purchaser who had a relish for the word of God. "Ah," cried he, whilst the tears trickled down his cheeks, "I would sooner forego all I possess in the world than be without a Bible." *Eighth Report of the Rostock Bible Society.*

NOTICE CONCERNING THE SPANISH INQUISITION.

BY THE REV. JOSEPH BLANCO WHITE, M. A., B. D.;

Formerly a Romish Priest, at Seville, and now a Clergyman of the Church of England.

THE divine authority of the Decrees of the Council of Trent, the truth of their inspiration, must for ever be asserted by every individual who sincerely believes the Roman Catholic faith. Reason and humanity must, in them, yield to the infallible decree in favour of compulsion in religious matters. The human ashes indeed are scarcely cold which, at the end of three centuries of persecution and massacre, these decrees scattered over the soil of Spain. I myself saw the pile on which the last victim was sacrificed to Roman infallibility. It was an unhappy woman, whom the Inquisition of Seville committed to the flames under the charge of heresy, about forty years ago; she perished on a spot where thousands had met the same fate. I lament from my heart that the structure which supported their melting limbs was destroyed during the late convulsions. It should have been preserved, with the infallible and immutable canon of the Council of Trent over it, for the detestation of future ages!

Since the execution of this unhappy woman, the Spanish Inquisition seemed less disposed to shed

blood. It is also true, that men were much more averse to sacrifice their lives to their religious views, than at the time of the Reformation. Spain, which in the sixteenth century gave a host of martyrs to Protestant Christianity, has, of late, produced but one instance of the power of the Scriptures "in an honest and good heart." This most interesting case is related by the Secretary of the Inquisition of Madrid, LORENTE, in his History of the Spanish Inquisition, vol. iv. p. 127.

DON MIGUEL JUAN ANTONIO SOLANO, a native of Verdun, in Arragon, was Vicar of Esco, in the Diocese of Jaca. His benevolence and exemplary conduct endeared him to his parishioners. Though educated according to the Aristotelian system, and the school divinity, which was very lately prevalent at many of the Spanish Universities; the natural strength of his mind led him to study pure mathematics and mechanics by himself. The goodness of his heart combined with his native talents in the work of fertilizing a dale, or, rather, a mere ravine, belonging to the inhabitants

of his parish, which lay waste for want of irrigation. Without any help from the Government, and with no mechanical means but the spades of the peasants, he succeeded in diverting the waters of a mountain-streamlet upon the slip of vegetable soil which had been deposited in the glen.

A long and severe illness which made him a cripple for life, withdrew the good Vicar of Esco from these active pursuits; and limited his employment to the perusal of the few books which his little library afforded. Fortunately, the Bible was one of them. SOLANO read the records of Revelation with a sincere desire to embrace religious truth, as he found it there; and having gradually cleared and arranged his views, drew up a little system of divinity, which agreed in the main points with the fundamental tenets of the Protestant Churches. His conviction of the Roman Catholic errors became so strong, that he determined to lay his book before the Bishop of the Diocese, asking his pastoral help and advice on that most important subject. An answer to his arguments was promised; but despairing, after a lapse of time, to obtain it, SOLANO applied to the Faculty of Divinity of the University of Saragossa. The Rev. Doctors sent the book to the Inquisition, and the infirm Vicar of Esco was lodged in the prisons of the Holy Tribunal of Saragossa. This happened in the year 1802. It seems that some humane persons contrived his escape soon after, and conveyed him to Oleron, the nearest French town. But SOLANO, having taken time to consider the case, came to the heroic resolution of asserting the truth in the very face of death; and returned of his own accord to the inquisitional prisons.

The Inquisitor-General, at that time, was ARCE, Archbishop of Santiago, the intimate friend of the Prince of Peace, and one strongly suspected of secret infidelity. When the sentence of the Arragonese Tribunal, condemning SOLANO to die by fire, was presented to the Supreme Court for confirmation, ARCE, shocked at the idea of an Auto-da-fé,

contrived every method to delay the execution. A fresh examination of witnesses was ordered; during which the Inquisitors entreated SOLANO to avert his now imminent danger. Nothing, however, could move him. He said, he well knew the death that awaited him; but no human fear would ever make him swerve from the truth. The first sentence being confirmed, nothing remained but the *exequatur* of the supreme. ARCE, however, suspended it, and ordered an inquiry into the mental sanity of the prisoner. As nothing appeared to support this plea, SOLANO would have died at the stake, had not Providence snatched him from the hands of the Papal defenders of the faith. A dangerous illness seized him in the prison, where he had lingered three years. The efforts to convert him were, on this occasion, renewed with increased ardour. "The Inquisitors," says LLORENTE, "gave it in charge to the most able Divines of Saragossa to reclaim SOLANO; and even requested DON MIGUEL SUAREZ DE SANTANDER, Auxiliary Bishop of that town, and Apostolic Missionary, (now, like myself, a refugee, in France,) to exhort him with all the tenderness and goodness of a Christian Minister. The Vicar showed a grateful sense of all that was done for him; but declared that he could not renounce his religious persuasion without offending God by acting treacherously against the truth. On the twenty-first day of his illness, the Physician warned him of approaching death, urging him to improve the short time which he had to live. 'I am in the hands of God,' answered SOLANO, 'and have nothing else to do.' Thus died, in 1805, the Vicar of Esco. He was denied christian burial, and his body privately interred within the inclosure of the Inquisition, near the back gate of the building, towards the Ebro. The Inquisitors reported all that had taken place to the supreme Tribunal, whose members approved their conduct, and stopped further proceedings, in order to avoid the necessity of burning the deceased in effigy."—*White's Evidence against Catholicism*, 1825.

RELIGIOUS INTELLIGENCE.

AMERICAN BAPTIST MISSIONARIES AT RANGOON.

Two Baptist Missionaries from America, the REV. MESSRS. WADE and HOUGH, were stationed at Rangoon, in the Burman empire, when the war commenced between our Government in the East Indies and the Burmese. The following extract from the Journal of MR. WADE, transmitted to his friends in America, and detailing his sufferings and those of his excellent Colleague, affords a striking proof of the care of divine Providence, and will be read with lively interest by all friends to the Missionary cause. We copy it from the New-York Observer, of May 7th, 1825:—

Jan. 19, 1824.—To-day we have received intelligence by a boat directly from Ava, that the King has raised an army of twenty thousand men, and that they marched several days since to Chitagong. Also the report was confirmed, that his Burman Majesty was very much enraged at the communications lately received from the Government of Bengal.—If these things are so, war will doubtless succeed. How eventful to this Mission is the present period!

May 10.—To-day all is bustle and confusion. Doubt, anxiety, and fear, are visible in almost every countenance. The reason of this change is, there is a report, that there are about thirty ships arrived at the mouth of the Rangoon river; and the Burmans naturally infer, if this report be true, they come with no peaceable intentions. The Europeans had consecrated the day to pleasure, and were to dine in the garden of MR. LANGSAGO. They were just seated at table, and began to apply themselves to a dish of soup, when about fifty armed men, deputed by the Yawhoon (at this time Viceroy) approached, who, without much ceremony, put an end to the merriment of the party, by announcing the orders of the Yawhoon, viz., to seize and imprison every person who was accustomed to wear a hat.—Information of the whole was soon brought to the Mission-house. MR. HOUGH and myself were accustomed to wear hats, and were therefore included in the royal order. One of the King's linguists was sent to call us; we expostulated, asked why we were called, seeing we were Teachers of religion, and had never intermeddled with political affairs, &c. He said it was their custom in similar cases to examine all foreigners. We were called only for the sake of formality; no evil was intended against us, nor should we be detained more than two or three hours. But we had forebodings of

a severe fate; we parted with our families, under the apprehension of meeting them no more in this world.

The prison was a large brick building, consisting of four apartments, one of which was open in front like a verandah; in this we found the Europeans previously mentioned, surrounded by several thousand Burmans, regaling themselves with wine, seemingly indifferent to the fate, awful as it was, which threatened them. MR. H. spoke to the Tyseko concerning himself and me, alleging that we were Americans, and Teachers of religion, and that we had done nothing worthy of bonds. He said that it was not in his power to release us, though he was well aware of the truth of MR. H.'s assertions; but promised to represent us to the Yawhoon, on whose will depended life and death. In the mean time a blacksmith entered the prison walls loaded with chains, hammers, &c. His appearance seemed to foretell our approaching fate. We saw our companions in affliction led forward one after another to the anvil, and from thence to the door of the inner apartment, where they were thrust into close confinement. We were allowed to remain unmolested, until the pleasure of the Yawhoon concerning us should be more fully expressed. All around us was hurry and confusion, and every possible preparation was making for the expected attack. The guns were drawn to the battery, muskets collected and examined, together with spears, large knives, ammunition, &c., which were piled together around the spot where we lay. While we were waiting to hear the decision of the Yawhoon concerning us, we received a note from MRS. HOUGH and MRS. WADE, requesting to know whether there was any hope of our release. We gave them some encouragement, though we felt but little in our minds. At length a Burman came in, who, after casting a scowling glance towards us, asked who we were. "The American Teachers," answered a by-stander. "Put them with the other prisoners," returned he; which was no sooner said than done. Still, however, we were not put in irons, and therefore yet cherished the fond hope of release. But our prospects were constantly becoming darker. Our legs were bound together with ropes, and eight or ten Burmans, armed with spears, battle-axes, &c., were placed over us as a guard. An hour or two afterwards, the blacksmith came in a second time, bringing a rough heavy chain. The parts designed to go round the ankles were bars of iron, about two thirds of an inch thick, partially rounded and bent together, so as

just to admit the ankle. This was designed for Mr. H. and myself. He was first seated, his leg laid on a block, the ring placed upon the ankle, and then pounded down close with heavy blows. The other ring was put upon my ankle in the same manner. Our situation afforded no convenience for lying down; and of course allowed us no sleep, or even rest. In the course of the night, the keys of our rooms, trunks, &c., were demanded, from which we naturally inferred an intention to pillage our houses. We did not fear the loss of property, but trembled at the idea of Mrs. W. and H. being exposed to the brutal insults and cruelties of unprincipled robbers. Mrs. W. and H., like ourselves, were unable to get any rest, though they were not particularly molested by the Burmans. MOUNG-SHWA-BA, one of the native Christians, spent the night with them, and very much encouraged them by his prayers, and pious conversation. None of the other Burman Christians staid by them.

The night was long and tiresome, but at length morning arrived. Mrs. W. and H. sent us breakfast by the servants, accompanied by a note, requesting to know the very worst of our circumstances. There was but one hope left: it was that of addressing a petition to Mr. SARKIES, an officer of considerable rank and influence among the Burmans, but a foreigner; this, therefore, we advised them to do. To this petition Mr. SARKIES answered, that he had already done all that lay in his power in our behalf; but so far from being able to give us any assistance, he expected every moment to share a like fate. The fleet very early in the morning had got under way, and was rapidly advancing upon the town. About three or four thousand armed Burmans were collected together in front of the town, along the shore, to repel any attack which might be made by the approaching enemy.

When it was announced that the fleet was within a few miles of the town, two other Englishmen chained together, with a Greek and an Armenian, chained in the same manner, were added to our miserable number. Our guard was considerably strengthened, and enjoined strictly to keep us close: all communication with our servants, and things without, was cut off. One faithful old servant, belonging to CAPT. TENCH, seized an opportunity, when our door was partly opened, of slipping into the room unperceived. Seeing the situation of his master, and of us all, he wept like a child; and not only wept, but taking a large turban from his head, and tearing it into strips, bound them round our ankles, to prevent our chains from galling, which we afterwards found of essential service to us. Shortly after, orders from the Yawhoon were communicated to our guard, through the gates of the prison,

viz., that the instant the shipping should open a fire upon the town, they were to massacre all the prisoners without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks, and brandishing them about our heads, to show, with how much dexterity and pleasure they would execute their fatal orders. Upon the place which they intended for the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners reigned the gloom and silence of death:—the vast ocean of eternity seemed but a step before us. Mr. H. and myself threw ourselves down upon a mattress, expecting never to rise again, and calmly waited to hear the first gun that should be fired upon the town, as the signal for our certain death. In the mean time, an account of our real situation, which we had used various means to conceal, reached the ears of Mrs. W. and H. Their feelings can be better conceived than expressed. Who can tell with what agony of soul they listened to hear the first gun? At length the fleet arrived, and the attack commenced. The first ball thrown into the town came with a tremendous noise directly over our heads. Our guards, filled with consternation and amazement, seemingly unable to execute their murderous orders, slunk away into one corner of the prison, where they remained perfectly quiet, until a broadside from the Liffey, which made the prison shake and tremble to its very foundation, so effectually frightened them, that, like children, they cried out through fear, and openly declared their intention of breaking open the door. We used every argument to prevent their doing so, fearing, if the Burmans should find us deserted by the guard, they might be induced to dispatch us at once, to prevent our escape. But they felt the force of no arguments, saying, "The building will certainly be down upon us: we must go." They soon found means to break open the door: which being done, they all went out; but took the precaution to secure the door again, by fastening it with rattans upon the outside.

We were now left alone. About this time the firing ceased upon both sides, and we began to cherish the fond hope of deliverance; inferring from the circumstance just named, that the Burmans had either surrendered or fled, and that the English troops were already landing; who would shortly appear to deliver us from our dangerous situation. Mrs. W. and H. heard the firing commence under the impression, that at that moment the merciless Burmans were inbruing their hands in our blood. They also had much reason to fear, that a few moments more would bring them to the same fate. MOUNG-SHWA-BA still remained with them, declaring that he would do all in his power to protect them and our property;

which he did, even at the risk of his own life. He told them plainly, that the Burmans would come in search of them; it being an invariable custom among them; when they put a man to death under our circumstances, to sacrifice also his wife, children, and all his relations, even to the sixth generation. Finding, therefore, that they could not remain in the house with the least prospect of escape, they secreted their most valuable articles of furniture, and having taken a few clothes, a pillow, and a Bible, sought refuge within the walls of a Portuguese church, a little distance off. They begged the Priest to open the doors of the church to them; but the holy Father would not suffer a place so sacred to be polluted by the unhallowed feet of heretics. He drove them from the church, from his own house, and even out of his verandah. They then conceived the project of disguising themselves, as they were obliged to go out into the streets, which were completely filled with Burmans. For this purpose they obtained clothes of the servants who attended them, which they put on over their own, dressing their heads in Burman style, and, lastly, blacked their hands and faces. In this disguise they mixed with the multitude, and passed along undiscovered, while they frequently heard Burmans inquiring for the Teachers' wives, which kept them in constant fear, lest they should be known. After going some distance, they came to the house of a Portuguese woman, into which they entered, and begged protection; but the unfeeling wretch refused them, saying, if she gave them protection, she should endanger her own life. But being entirely exhausted with fatigue and distress of mind, they threw themselves down upon a mat, feeling that they were unable to go any further. Here, therefore, we shall leave them for the present, and return to the prison, where all had remained quiet about the space of half an hour; but in a moment the whole scene was changed. About fifty armed Burmans came rushing into the prison like madmen. We were instantly seized, dragged out of the prison, our clothes torn from our bodies, and our arms drawn behind us with cords, so tight that it was impossible to move them. I thought mine would have been entirely cut to the bone; indeed we were treated just as they would treat criminals whom they were about to lead to the place of execution. We were now put in front of several armed men, whose duty it was to goad us along with the points of their spears; others had hold of the cord which bound our arms; they would pull us first this way, then that, so that it was impossible for us to determine in what direction they would have us go. Sometimes we were impelled forward, then drawn backwards, and again our legs were so entangled with the chains, as quite to

throw us down: in short, they seemed to study methods of torturing us: but complaints were quite useless.

After making an exhibition of us through almost every street in the town, we were at length brought to the Yough-dau, or place where all causes are tried, and sentences passed; it was the seat of judgment, but not the seat of justice. Here sat the dispenser of life and death, surrounded by other officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground, to which we submitted in the most respectful manner. On one side of us was a noisy rabble, crying out all together, "That dau, that dau;" that is, let them be put to death. Between us and the Yawhoon were two linguists, kneeling, and with tears begging for mercy for us. The cries of the multitude prevailed. The executioner, who stood on one side with a large knife in his hand, waiting the decision, was ordered to proceed; but just as he was lifting the knife to strike off the head of the prisoner nearest to him, Mr. H. begged permission to make a proposal to the Yawhoon; who, having beckoned to the executioner to desist a little, demanded what he had to say. The proposal was, that one or two of the prisoners should be sent on board the shipping, in which case he would at least promise that the firing upon the town should cease directly. "But," said the Yawhoon, "are you sure of this; will you positively engage to make peace?" At this moment a broadside from the *Lifey* occasioned great alarm.

The Yawhoon and other officers instantly dispersing, sought refuge under the bank of a neighbouring tank. We were now permitted once more to stand upon our feet, which but a moment ago we never expected to do again. The firing increased, and the multitude began to flee with great precipitancy. Though our ankles were already miserably galled with our chains, the cords of our arms intolerably painful, and destitute of any clothes except pantaloons, urged along with spears, we were obliged to keep pace with those whom fear impelled with hasty step. Having passed through the gate of the town, they kept close under the walls to prevent being cut down by the cannon balls, which were falling in every direction around us: at length they bent their course towards the place of public execution, whither we supposed they intended to carry us. We passed directly by the Portuguese woman's house, where Mrs. W. and H. had but a few moments before turned in to ask protection. They saw us as we passed. They knew they were driving us towards the place of execution, and said to each other, "That is the last time we shall ever behold our husbands!" They thought till now we were already dead; it was therefore a little relief to know we were still living. Their first im-

pression, as they have since told me, was, to follow us, and share our fate; but a moment's reflection convinced them of the impropriety of such a step: it would make the parting intolerable, both to them and us, to be murdered before their eyes. Fortunately for us, we did not know that they saw us, until all was over.

We soon after found that they did not design to carry us to the place of execution; for having passed by this spot they proceeded in the direction of the Great Pagoda. Looking behind, we saw the Yawhoon and his officers following us on horseback. When they had overtaken us, they alighted, and having seated themselves in a Zayat, ordered us to be placed before them a second time, but not in so degrading a posture as before; indeed, their whole treatment of us seemed a little more mild. Our arms were untied, a little water was offered us to drink, also a few plantains and cheroots. After a few moments' consultation upon the proposal made by Mr. H., it was assented to, and his chains were taken off: He asked to have me sent with him; but this was refused; Mr. H. being gone, the remaining prisoners were committed to the charge of an inferior officer, with strict orders, that if Mr. H. did not succeed, to put us to death; which also was the substance of the message sent by the Yawhoon to the General by Mr. H., on whose success now hung all our hopes of life. The officer directed that we should be deposited in a building standing upon the base of the Great Pagoda, and be treated hospitably until Mr. H.'s return. Four of our number, being quite exhausted with fatigue and pain, occasioned by the galling of their chains, were unable to get any farther, which the officer perceiving, he allowed them to remain in a building at the foot of the Pagoda. The place in which we were now to be confined was a strong brick building, consisting of four apartments. The first of these was occupied by large images. The second was a kind of hall, and behind this were two small dungeons, or dark gloomy apartments, apparently designed as repositories for treasure. We were first confined in the second of these apartments, but shortly after in one of the dungeons just mentioned. We found the place filled with Burman goods of almost every description; there were no windows, or any thing else comfortable; and they gave us nothing to eat or drink. Mr. H., in his way to the shipping, met a company of troops which had just landed: He communicated his business to one of the officers, and related where and under what circumstances he had left us. They proceeded forward in search of us; but before they reached the spot we had been removed, as before related; and the Yawhoon, with his attendants, being informed that a company of troops were advancing upon him, fled to the jungles.

The same detachment having received some information from Mr. H. of Mrs. H. and W. also made search for them. But they, having been driven out of the house of the Portuguese woman, as stated above, had at length taken refuge in a small bamboo house, together with a number of other females, wives of foreigners, whose husbands were also prisoners. This place merely hid them from the eyes of the passing multitude, though they were in most imminent danger from cannon balls, which were every moment falling around them: and even here they were sought by the Burmans; but a young man who stood at the door told the inquirers that the wives of the Teachers were not there, and that he knew nothing of them. Here they remained in a state of great anxiety and danger, till at length they heard the sound of the bugle; assured by this, that English troops must be near, they threw aside their Burman costume, and ran out to meet them; their hands and faces still black, and their whole appearance that of persons in great distress. Their first words to the kind officer* who took them under his protection, were, "Our husbands, our husbands!"—"Where are your husbands?" said the officer. They could only answer, that but a little while ago they saw us led in chains, and almost naked, towards the place of execution. He immediately dispatched two or three of his men to the spot, to see if our bodies could be found; not doubting but we had been put to death: they returned without intelligence. Mrs. W. and H. were then conducted into the town, it being unsafe to spend the night at the Mission House, and placed under the protection of Mr. SARKIES, whose family was very kind, and used every possible exertion to accommodate and console them. Mr. H. delivered his message from the Yawhoon to SIR ARCHIBALD CAMPBELL, who said in answer, "If the Burmans shed one drop of white blood, we will lay the whole country in ruins, and give no quarters." He returned to the place where he had left the Yawhoon, for the purpose of delivering the General's answer; but, not finding him, he proceeded as far as the Great Pagoda, where he found many Burmans, of whom he inquired after the Yawhoon, and also for the prisoners; but being unable to gain any information of either, he returned back to the town, where he found Mrs. H. and W. safely protected. It is very remarkable that he performed this excursion without being molested by a single Burman. It was now near eight o'clock, and the firing from the shipping still continuing, gave us reason to apprehend, that Mr. H. had done little good by his message to the General. We, however, remained as quiet as possible, which was now our only hope of safety. Exhausted by hunger and the fatigues of the day, we

laid our naked bodies upon the ground, in hopes of gaining a little rest; but our situation was too uncomfortable to admit of sleep.

12th. Very early in the morning, a party of Burmans came, evidently with the design of putting us to death, or carrying us with them into the jungle, which to me seemed more terrible than death. Having entered that part of the building in which they had probably seen us deposited on the preceding evening, and not finding us, they fell into a great rage, if we might judge from their language. This room being contiguous to the place where we were, and the door not shutting perfectly tight, they came to examine it; but finding it locked, were about to burst it open; when some person from the outside cried that the English were coming, by which they were alarmed, and fled with great precipitancy. But a moment before we said to ourselves, It is all over with us; death, or something worse, seemed inevitable; but now the most sanguine hopes succeeded to fear. All the Burmans had fled, and the English troops were near: we even heard some of their voices distinctly; but were very soon again plunged from the pinnacle of hope into the depths of despair. The English troops passed by; the Burmans again took possession of the Pagoda; and we frequently heard them in the adjoining room; thus "hope and fear alternate swayed our breasts." At length the moment of deliverance came. Another party of troops, headed by SIR ARCHIBALD, advanced: the Burmans, seeing them at some distance, fired two guns, which they had planted upon the Pagoda; which was the first intimation we had of their approach. These guns were no sooner discharged, than all the Burmans took to their heels as fast as possible; and, about ten minutes after, we had the opportunity and unspeakable pleasure of discovering to the troops the place of our confinement. It was General CAMPBELL, I believe, who burst open our door. We crawled out of our dungeon naked, dirty, and almost suffocated. The General welcomed us to his protection, and ordered our chains immediately to be taken off;

but they were so large and stiff, that all attempts were quite ineffectual: so that we were obliged to walk two miles into the town, still in irons. Clothes, victuals, &c., were immediately given us. The prisoners who had been confined at the foot of the Pagoda, had been released, and returned to town early in the morning. Mrs. W. was informed that I was among the number; but how great the disappointment, when she learned, that, instead of being released, no information could be given concerning me, or those with me. All that they knew was, they had been separated from us the night before; and indeed Mrs. W. had no intelligence of me until I returned to the Mission-House. I need not attempt to describe the feelings produced by meeting again, after we had passed through so many and so great dangers; but at length we found ourselves again altogether, well, and beyond the power of barbarous and unmerciful Burmans. For my own part, I was rendered almost delirious by so sudden a transition from the deepest distress to the highest pitch of joy.

In reflecting upon those scenes of danger through which we all passed, and the narrow escapes which were afforded, I cannot help thinking that our deliverance was almost miraculous. More than once, the danger which threatened us was so near, that I could only say, "LORD, save now, or we perish." God was my only hope, and this hope did not fail me, even in the greatest extremity. There was a secret confidence that God would, after all, in some way or other, effect our deliverance; though every thing passing before us militated against such a hope. O how invaluable is the hope of the Gospel, which, like an anchor to the soul, sure and steadfast, enters into that which is within the veil! And standing upon the very borders of eternity, as we viewed ourselves, how insignificant appeared all the objects which so much attract us in this world; how vast the concerns of eternity; and how invaluable a well-grounded hope in the merits of Him, whose Name is the only one given under heaven among men, whereby we must be saved!

REVIVAL OF RELIGION IN THE NEWTOWNSTUART CIRCUIT, IN IRELAND.

To the Editor of the Wesleyan-Methodist Magazine.

ON January 16, 1825, the LORD, in his abundant mercy, poured out his SPIRIT on our people, at a Prayer-meeting, held by our Class-Leaders, at a place called Drumelamph, in such a manner, that several persons present cried aloud for mercy and salvation, and refused to be comforted, till God spoke peace to their souls. The Leaders

were induced to continue the Meeting longer than usual, when a few were brought into the liberty of the sons of God, and others went away in deep distress. The Meetings were held more frequently than formerly; and great numbers began to attend, who had lately been awakened by the ministry of the word; and scarcely a Meeting

was held, for several weeks together, but some were awakened, and others, who had been before in distress, were made happy in God. The tidings of this work of God soon spread through the whole neighbourhood; and many persons of all descriptions began to attend the Meetings; many from good motives; some to look on, and wonder; and others to make remarks. In some instances, the "fools who came to scoff remained to pray." Many were brought into the liberty of the sons of God, and many more were wounded, and cried to the heavenly Physician for the healing virtue of his blood; insomuch, that the Meetings were continued to a late hour every night; and, in some instances, the pious farmers were obliged to lay aside their labours in the fields, and go to pray with and exhort the mourners who were assembled in their barns, wrestling with God in prayer.

On March 23d, our Quarterly Meeting was held in this highly-favoured place; and such a Meeting, distinguished by the power of God, I never before witnessed, in all the years that I have laboured in the Lord's vineyard.

At the Penitent-meeting, which followed the Love-feast, many were delivered from their burden of guilt and sorrow, and could testify, that God, for CHRIST's sake, had blotted out all their sins. About 260 were present at the Love-feast, and the old believers gave place to the new Members, so that they chiefly spoke, and gave a delightful account of the work of grace in their souls.

On Sunday, April 24th, MR. FINLAY held a Quarterly Love-feast at a place near Castlederg, in this Circuit, at which an unusual number of people were present, and at which the arm of the LORD was made bare in an extraordinary manner. At the conclusion of the Love-feast, a Penitent-meeting was held, for those who were prostrate

on the floor crying for mercy, which continued till eight o'clock at night; and, at the conclusion, all who were made happy at that Meeting were brought before the place where the Preacher stood, and gave a full and direct account of what God had done for their souls; when it was found that fourteen had obtained peace through faith in CHRIST.

Near this place we have an old Society, which has lately been brought so low as to consist of only seven Members; but the LORD has now so revived the work, that there were upwards of thirty at the meeting of the Class on the last two Sabbaths; and scarcely any house can hold the people who attend the preaching. At this place several young men have been raised up to hold Meetings, who were converted at the beginning of the revival; and there is more labour of that kind required, than both they and the old Leaders are able to perform.

On my last journey round that part of the Circuit, I found that this work of God is spreading to several new places; that it is much revived in most of the old Classes, and that the congregations are increasing every where.

After forming several new Classes, and adding considerably to many of the old ones, I find that there is an increase of about two hundred Members since the 16th of January last.

I have just received a letter from my colleague, MR. EDGERTON, in which he states, that in the course of the last week, thirty persons have been converted to God in one neighbourhood.

In this work we have seen the opposers, the mockers, and many who were openly wicked, out to the heart, and brought to seek for mercy, refusing to rest till they found it, and were made happy: among the rest are five Roman Catholics.

J. FOSTER.

Newtownstuart Circuit,
May 14, 1825.

MISSIONARY INTELLIGENCE.

SOUTH INDIA MISSIONS.

MADRAS.—*Extract of a Letter from MR. HOOLE, dated Madras, Oct. 30th, 1824.*

WITH respect to myself I have little to say, except that since Brother LYNCH left us I have improved considerably in health, and am now able to take my portion of the Tamil and English work of the station. With regard to the lat-

ter, Brother CARVER will, of course, give you every information, and concerning the former, in our immediate sphere in the neighbourhood of Madras, there is nothing of peculiar interest. Our labours among the Heathen, con-

versing with them in the streets and roads, and at the doors of their houses, we hope will be effectual in the course of time, rather than expect to be productive of any immediate results.

One fact, however, which has lately come to my knowledge, is an instance of immediate success in preaching to the adult Heathens; and will, I am sure, be a subject of thankfulness to you as it is to myself.

In the month of August, 1823, I visited Trichinopoly, and in a Chapel erected by British soldiers of our Society, preached twice to a congregation of Heathens, chiefly servants connected with the military establishment there. I noticed in my journal, and I well recollect, the exceeding attention of a great part of the congregation, many of whom were affected to tears, and requested to be baptized. As my acquaintance with them, as well as theirs with Christianity, was very short, I did not feel at liberty to comply with their request, but commending them to God and his people, left them. I had no opportunity of hearing of them subsequently till a few weeks ago, when one of the Leaders of the Society in the regiment which was there at that time, and has been removed within the two last months only, called on me in Madras, and told me that six of them, having given proof of the sincerity of their professions, had been baptized by the REV. MR. ROSEN, of the Society for Promoting Christian Knowledge, and had since continued to walk in obedience to the precepts, and in the enjoyment of the blessings, of the Gospel. The case of two or three of them was the more remarkable, as, till the day they heard the Gospel, they were living in the practice of every evil work. One of them has, since her conversion, been greatly afflicted both in body and circumstances; but her confidence in God, her SAVIOUR has remained unshaken, and she has been supported by the consolations of that religion she has embraced.

Should I see no further success of my ministry, I should think myself happily repaid for my absence from all I hold dear on earth, and for my privations and sufferings in traversing this heathen land, by having been made the instrument of bringing these immortal spirits to a knowledge of the truth. But I feel deeply impressed with the conviction, that if the word were delivered with more faith and prayer, we should more frequently see such instances of success attending our labours.

I have now another subject of con-

siderable interest to mention, and one which I have forborne to enlarge upon before, lest I might raise expectations which should not be realized. I can now, however, speak with confidence respecting a Portuguese native of Goa, who has given up his prospects of ease and emolument as a Romish Priest, and exposed himself to persecution and want of all things, by becoming a Protestant. I met with him at Mysore, in the month of January last, sick, and destitute of almost every necessary for his journey to Madras, where he was going in hopes of uniting himself to one of the Mission establishments. Having reason, from his resignation and a variety of circumstances, to believe him sincere, I offered him my assistance, till he should arrive at Madras. On the way I was detained more than a month by sickness, but, as he, although weak, was able to travel, I sent him forward, and, at my recommendation, he found an asylum in the Mission-House till I arrived. At that time he had been absent from Goa three years; during the first two years he was engaged in a Mission, in the execution of which he had visited Negapatam, Tutocorin, Quilon, Cochin, and Tellichery; from Tellichery he took a journey inland to Chittoor, where he met with a person in the employment of J. DACIE, Esq., who presented to him a New Testament in Portuguese. On his journey back from Chittoor, he read the holy book with attention, and was convinced of his lost condition as a sinner, and of the errors of the system in which he had been educated; and feeling that, as a Romish Priest, he could not save his soul, he formed the determination of returning to Goa, delivering up his commission, taking leave of his parents and friends, and then departing for some part of the British territory where he might safely profess the Protestant faith. On passing through Mysore, he opened his mind on this subject to a respectable medical man, in the service of the Rajah of Mysore, with whom I am acquainted, and who had then the same view of Popery as he, and was determining to become a Protestant; their conversation was reciprocally strengthening, and when I saw that person, he had embraced the Protestant faith, and thankfully gave me his house to preach in.

The Roman Catholics offered him a considerable sum of money if he would return to their communion; but he replied he did not want money; or if he did, he could not sell his soul for it.

They then of course raised an evil report of him, as one who did not love the restraints of religion and good order.

I have now known him, and had him under my constant observation, for ten months, during some part of which he was dangerously ill; and I have never had any reason to suspect the sincerity of his profession or piety: he is most thankful for the increase of light which has been afforded him by his intercourse with us, especially on the subject of experimental religion, and enters freely and feelingly into conversation on spiritual subjects. It is but fair to add likewise, that he has had no prospects held out to him, and that he has been but barely supplied by me as an individual, with food and clothing. He has since made some little progress in the attainment of English and Tamul, both of which he was entirely ignorant of when he came under our care. He expresses

an ardent desire to be engaged publicly in endeavouring to enlighten the benighted inhabitants of this country, especially the Members of that Church which he has left; and with this view he is now preparing sermons in Portuguese.

MR. CARVER agrees with myself, that after so long a trial, he may be allowed to act among us as a character in some measure acknowledged; and, for this end, we are agitating the establishment of Portuguese services, in which he may take his part with ourselves and MR. KATTS, and thus give an idea of his talents, and of the propriety of recommending him to be received on trial, as an Assistant Missionary at the next District-Meeting. We think we are justified in the expectation, that he will be successful in his endeavours to gain a knowledge of Tamul, and become a valuable labourer in the vineyard of the LORD.

SOUTH SEA MISSIONS.

NEW SOUTH WALES.—With respect to attempts making for the benefit of the aboriginal inhabitants of this Colony, and which have hitherto met with so many discouragements, we extract the following paragraphs from the Sydney Gazette, of October 28th, lately received.

THE REV. MR. THRELKELD, of the London Missionary Society, lately from the South Sea Islands, is on the eve of departing for Moreton-Bay, in order to attempt reaching the understanding of that fine race of aborigines, in that quarter, through their own language, which MR. THRELKELD is determined on acquiring, if within the compass of possibility. This attempt has not yet been made, but we are inclined to think it one of that description, which will be instrumental in performing wonders in the course of a few years at most. Certainly, the natives are worthy of such attention; which is not

all—the Mission should be assisted by the Colonists in a munificent manner;—this is our opinion.

Wellington Valley presents another endless field for Missionary labour, of which prospect, we are warranted in announcing, the Wesleyan Mission (under the superintendence of the REV. MR. ERSKINE) will avail itself in the commencement of the ensuing year: Consequently the time appears at hand, when the long-neglected and degraded aborigines of this continent will be brought into a state of Christianity, and thus happily subjected to all the control of civilization.

From the same Paper of October 14, we insert the following article, by which it appears that some of the tribes of natives, with whom acquaintance has been lately made by the Colonists, are of a superior character to those in the immediate neighbourhood of the old settlements. In other directions war had broken out between the Colonists and the Natives.

However outrageously the aborigines may have comported themselves in the neighbourhood of Bathurst, it is no less authentic than wondrous that the same natives are on terms of perfect amity with our prospering settlement at Wellington Valley. While Bathurst, with its surrounding vicinity,

is engaged in an exterminating war, peace reigns around the smiling and ever verdant valley of Wellington:—so much for the powers of contrast. For the last twenty months constant intercourse has existed between the aborigines and this settlement, and it has invariably been found that those mis-

rable wanderers are susceptible of kind treatment; and in return for the mildness shown, they have never given cause to regret the favourable opinion entertained there of their simple, innocent, and unoffending manners. The authority from whence our information is derived, for the accuracy of which we pledge ourselves, in the language of unaffected commiseration, inquires,—"If humanity is outraged on the part of men who are, in name, Christians, can it be expected that the untutored Heathen will tamely submit to see his parent, brother, or friend murdered? which was the case in the first commencement of hostilities at the Judge's station;—what else could be expected from savages?—aye, from men more enlightened than savages? but that a spirit of retaliation would actuate them on the impulse of the moment. Those men who went out on horseback to hunt them down, indiscriminately firing at all they could overtake, had no parent, friend, or brother's death to revenge!" The information further states, that the poor objects often visit Wellington Valley with gun-shot wounds, in order to ob-

tain relief by getting them dressed! "Just Heaven! (says the writer,) it is horrible to think, that, at a moment when all the civilized world is united for the abolition of the abominable slave-trade, that even one man could be found cruel enough to think it necessary to exterminate the whole race of these poor misrepresented people." The Commandant has repeatedly been miles away from the settlement, and alone, but no violence has ever been offered to his person;—on the contrary, affection and gratitude were found, beyond a doubt, to possess their savage bosoms. From the information in our possession, we have no hesitation in affirming, with the utmost confidence, that Wellington Valley is one of the best adapted places in all Australia, for the immediate work of a determined and laborious Missionary. The fields are white unto the harvest. If affection and gratitude are even now the inmates of their untutored bosoms, what would not the Gospel be speedily capable of effecting? If they could only once be brought under the meliorating influences of religion, civilization would be the pleasing result."

The following extract from the Sydney Gazette gives a very pleasing, though brief, account of the Fourth Anniversary of the New South Wales Wesleyan Auxiliary Missionary Society.

It is highly gratifying to observe the increasing interest which benevolent and religious institutions are acquiring in this Colony, inasmuch as this circumstance is an unequivocal proof of the growth of moral and compassionate feeling in the community, under the distinguished auspices of our fostering Government: and it is a principle, which all human history unites to establish, that the happiness, and security, and greatness of a people are in exact proportion to the extent and force of their moral sentiments. Under the influence of these considerations we have much pleasure in noticing the proceedings of the Fourth Anniversary of the Wesleyan Auxiliary Missionary Society, which was held in Macquaric-street Chapel, on Monday evening last. The preparatory sermons were preached, on the preceding Sabbath, by the REV. S. LEIGH, the first Wesleyan Missionary who was appointed to this part of the world, and by the REV. DANIEL TYERMAN, of the London Missionary Deputation. At the evening service especially, several of the first personages of the colony were present; and the sermon, which was grounded on

1 Thess. i. 9, 10, "Ye turned to God from idols to serve the living and true God, and to wait for his SON from heaven," was such a display of cogent reasoning, exalted sympathy, and masterly eloquence, as could not fail to produce the most salutary impressions on the large and attentive assembly. At the Anniversary, the chapel, as might be expected, was quite full, and the business was conducted with the utmost propriety; there was a happy mixture of humorous but appropriate anecdotes and allusions, with solemn and dignified appeals to the noblest feelings of human nature, and these were supported by the recital of striking and impressive facts. GEORGE BENNET, Esq., who discharged, in a very able manner, the duties of chairman, the REV. DANIEL TYERMAN, and the REV. L. E. THREKELD, a London Missionary from Rhaiaatea, one of the Society Islands, communicated much interesting information as to the former idolatrous and degraded state of the numerous inhabitants of the Society and Sandwich Islands, and the wondrous change both as to civilization and sound morality, which has been effected among them,

by the persevering agency of Christian Missionaries. In pointed illustration of the happy effects of religious instruction on the minds of our West India negroes, JOHN STEPHEN, Esq., Solicitor General, remarked, that on an estate belonging to himself, in the island of Tortola, there was a number of slaves sunk in the lowest depth of ignorance and vice, and particularly addicted to every species of dishonesty. To the instruction of these slaves, the Wesleyan Missionaries were invited; and, in a short period, so complete was the reformation, that thefts became quite unknown; one of the negroes was appointed to the management of the estate, a post which he occupied with fidelity and approbation; and the annual profits of the plantation amazingly exceeded the amount of any previous year. MR. STEPHEN also observed, that from his own personal knowledge he was able to state, that in many instances, not only among the slaves, but also among the white population of the West Indies, he had beheld, as the

result of Wesleyan Missionary exertion, the drunkard become sober, the thief honest, and the profligate reclaimed to habits of industry and discretion. The other speeches, delivered on this occasion, presented irresistible appeals to every principle of humanity and mercy. We were much pleased to observe the strong emotions of sympathy and benevolence which were excited in behalf of the aborigines of this extensive country; and we cordially hope, the result will be the undelayed prosecution of more efficient and extensive plans for meliorating the condition of these wretched beings. On the whole, we do not remember any former occasion on which the claims of the many millions of our fellow-men, who are yet without God and without hope in the world, were more effectually urged, or more cordially recognized; whilst the friendly union of persons of different religious denominations, in promoting the common cause of Christianity, was never more conspicuously exhibited.

NEW-ZEALAND.—We are happy to state, that our communications from this Mission begin to wear a brighter aspect: there is now promise of success among this barbarous, but yet interesting people. From MESSRS. TYERMAN and BENNET, the gentlemen of the London Society's Deputation to the Society Islands, who on their return called at New-Zealand, we have had the following obliging communication, dated Sydney, New South Wales, Nov. 5, 1824.

THOUGH the time we spent with your friends at Wangaroa was short, it was to ourselves truly pleasant, and highly interesting; and animated us with the lively hope that God is about to do some great thing for the people among whom they dwell. We formed a high opinion of the piety, the good sense, and the missionary talents of the Rev. MR. TURNER, and his coadjutor in office, the REV. MR. WHITE, and also of MRS. TURNER. They appeared to us well chosen for such an undertaking. We also think highly of their two young friends and fellow-labourers, MESSRS. HOBBS and STACK, who seem to be pious and diligent young men, of ingenious minds, and well adapted to great usefulness in various ways. The ages of all these young men are also appropriate; for the difficulties of acquiring a foreign language, so as to preach in it with acceptance, are so great, that they are seldom conquered after the age of three or four-and-twenty.

Most of your friends were doing well at the language, and appeared to us to

have made considerable progress; and we doubt not that they will soon acquire it so as to preach to the New-Zealanders, in their own tongue, the wonderful works of God. We presented them with several books in the Tahitian language, with the hope that they would find them of essential service, as the New-Zealand language is radically the same.

Your worthy friends had built themselves a comfortable house, which possesses those characters of neatness and good style which are desirable among a heathen people; and its surrounding accompaniments of a good garden, out-houses, &c., are all highly appropriate. They have erected two school-houses also, which answer the purpose of chapels, in different parts of the Settlement; and they appear to be possessed of the esteem and confidence of the Natives among whom they dwell, and from whom they have no apprehension of danger. They appear to have established themselves in their good opinion, and to have made some progress in removing their pagan superstitions,

and gaining their attention to the truths of the Gospel. We confidently anticipate their ultimate success.

In the Bay of Wangaroa there is an island which contains a numerous tribe, who, we believe, are desirous of having Missionaries: and it appears to us most highly important that some of your friends should be placed there. This Island is, in fact, the key of the harbour; and while the desire of the Chief and people to have Missionaries among them, will justify the hope both of their security, and of their success in preaching the Gospel, their residence on this Island would prevent the recurrence of those misunderstandings with foreigners when they come into the harbour, to one of which we ourselves had nearly fallen a sacrifice. We have already written to your friends to

advise them, that, so soon as their confidence of their full security in their present situation will justify it, two of their party should remain, and the other two go and settle on this Island. But if they cannot separate, we think it very advisable that the Society at home should send out two other young men, with their wives, to occupy this very interesting spot, where, we think, Missionaries may reside in full security.

The kind and friendly attention of all your friends at Wangaroa to us, excite in our minds the liveliest feelings of gratitude and esteem; and it is our fervent prayer, that the Great Head of the Church may constantly preserve, and greatly bless them, and give them soon to see the pleasure of the Lord prospering in their hands.

The escape of the above Gentlemen from the ferocity of the natives, alluded to in the above letter, is thus narrated in the Sydney Gazette, of August 26, 1824, from which we extract the account:—

THE Endeavour schooner, in attempting to make the Bay of Islands, on her way hither, was forced into the harbour of Wangaroa, the scene of the Boyd's destruction, and the spot occupied by the Wesleyan Missionaries. The Gentlemen of the Deputation went up the river, and obtained a view of the Mission-station. The Missionaries were well, and in the earnest prosecution of their labours. The improvements that have been made surprised and pleased MESSRS. TYERMAN and BENNET; and the fraternal joy with which they were received by the Missionaries can be better conceived than described. The name of the Chief that governs the tribe, among whom the Wesleyan Missionaries dwell, is well known to be the celebrated GEORGE, who was instrumental in cutting off the ill-fated Boyd.* He seems to be sincerely attached to the Gentlemen of the Mission, and his subjects are evidently making rapid advancement in civilization. But our adventurous countrymen cannot be pronounced free from danger,—as the retention of the protection and friendship of the New-Zealanders will ever be a doubtful question till, like their brethren, the South Sea Islanders, they become transformed from darkness to light. It is the opinion of some sensible men, that a trivial act of imaginary indiscretion would be sufficient to cause the Missionaries

to be put to death! Then, how much should those holy men live in the prayers, and best affections, of good people?

The Endeavour was nearly cut off while at anchor at Wangaroa, which prevented the Gentlemen of the Deputation remaining any longer than one night at the Mission-station in that harbour. The following are briefly the circumstances.—MR. DACRE, with some others, had gone in the boat up to Wesley-Dale; (the Mission station;) leaving the Gentlemen of the Deputation, MR. THRELKELD and his Son, and some of the crew, on board. The Natives, who at the mouth of the harbour are as savage and barbarous as ever, thickly crowded the deck of the little vessel. After some short time several thefts were found to have been perpetrated. An attempt was then made to clear the deck, in effecting which one of the Natives fell overboard from the bows. Supposing that their countryman had been thrown overboard, the shores resounded with the hideous alarm of war. The deck was presently thronged. The Natives armed themselves with axes, billets of wood, and whatever else their hands could grasp. Not one of the passengers or crew on deck could stir; an attempt at resistance would have been followed by death. The cries of "We are dead!"—"It is all over!" burst forth from every tongue. Some

* GEORGE was but a boy when this event took place. At a public meeting in London lately, he was also confounded with SHUNGES, and unjustly censured for the late wars which have desolated some parts of New-Zealand.

of the monsters felt the bodies of our affrighted countrymen, and seemed intensely delighted; while others held the uplifted axes, anxious for the signal to give the blow! MR. THRELKELD prepared himself to receive the impending club, that he might the more easily be despatched. His little boy inquired of him, whether it would hurt them to be eaten? MR. BENNET awaited in silence, but with unshaken confidence in the hopes of a better world, the stroke that would lay his body low. MR. TYERMAN, though confidently looking forward to the glorious realities of eternity, still felt it his duty to speak in a friendly manner to the savages. All on board, though certain of death, prepared to meet the shock with heroic fortitude, excepting the poor cook, who, rather than be devoured, thought of appending shot to his feet, and leaping overboard! While in this state of suspense, the vessel's boat hove in sight, and with it a ray of hope inspired every breast. The Natives, too, shrunk back,

and presently relaxed in their ferocious appearance. The boat came alongside; it contained the Chieftain GEORGE, and the REV. MR. WHITE. The latter, with amazement and gratitude, saw the destruction from which all on board had so narrowly escaped. MR. WHITE addressed the savages upon their conduct; whilst GEORGE exerted all his power and influence, and the people soon dispersed. Many of our readers may recollect the wish that was expressed by GEORGE some time ago to afford every proof of his willingness to make restitution, and to repair the wrong that had been committed in the destruction of the Boyd, to which act the tribe had been incited by the cruelty he had experienced on board while on his passage from this Colony. He was the means of that vessel's loss; and he has been the instrument of the Endeavour's deliverance, and of the temporal salvation of all on board. CAPTAIN DIBBS set sail immediately for Port Jackson.

Extract of a Letter from MESSRS. WHITE and TURNER, dated Wesley-Dale, Wangaroa, June 30, 1824.

In our last, dated April 2d, 1824, we informed you that we were building two houses, to answer the double purpose of schools and chapels. These houses are now both finished, and appropriated to their intended purposes.

Since they have been solemnly set apart, the natives distinguish them from other houses by the appellations *Te Whare no Eovuh, No Zhezhu Krisa, Me te whare Karakia*, The house of JEHOVAH, of JESUS CHRIST, and the House of Prayer. And we praise his glorious name, that we are not without an encouraging hope that "his salvation" will, ere long, go forth from these temples "as a lamp that burneth."

These two houses were formally and solemnly set apart for the worship of GOD, on Sunday the 13th of June; we had previously requested MR. SHEPHERD of the Church Mission, to come and assist us on the occasion, who kindly complied; and MR. RENDALL happening to be here on a visit, the services of the day were as follows:—At half-past ten o'clock, a.m., we assembled in TIPAHEE'S Chapel, and commenced by singing a hymn in the native tongue. MR. RENDALL read a prayer out of the grammar;—Brother WHITE prayed in English, and addressed the congregation, chiefly adults, about fifty in number, on the most important

doctrines of the Gospel. After which MR. SHEPHERD spoke at considerable length, and with great fluency, in the native language; enforcing the same awful and solemn subjects, to all of which the greatest attention was paid. Several questions were asked by some of the Chiefs present, of such a kind as sufficiently showed that the minds of these savages are not impervious to divine truth. We sang, "From all that dwell below the skies," &c., and Brother TURNER concluded by praying in English. We all felt it a solemn and profitable time; and we hope that the seed sown will take root in some minds, and produce fruit to the glory of GOD. At our second chapel in the afternoon, Brother TURNER commenced by singing and prayer; and then MR. SHEPHERD stated at length the leading truths of the Gospel of CHRIST. The house was crowded to excess, and many stood on the outside; but the attention of the people was not so good here as at the other place in the morning. We sang, and Brother SHEPHERD prayed in the native tongue, and concluded. Before these houses were built, we had frequently endeavoured to collect the children in the open air to instruct them; but as soon as they were finished, which was on the 31st of May, we attempted to establish a school at each

place, and though but small in their beginning, we hope that the blessing of God will rest upon them.

Besides the schools at the native villages, we have six natives in our own family, to whose instruction, both in reading and in the principles of the Christian religion, we pay daily attention. Three of these are boys, and three girls, the former redeemed slaves, the latter free. All, except the little daughter of our principal Chief, act as servants, and are very useful.

Brother JAMES STACK, who has been already recommended to your notice, is a young man well qualified for extensive usefulness amongst these savages. In his letter to us, which will accompany these dispatches, he gives you some account of his conversion to God, &c.; and as we have no doubt as to his piety towards God, and his zeal for the salvation of men, we

most earnestly recommend that he be received on trial as an Assistant Missionary in New-Zealand. At present he has the principal management of our schools.

Brother JOHN HOBBS, the nature of whose engagements in the New-Zealand Mission you have been acquainted with, is possessed of superior talents, and his mind is bent on the great and important work of evangelizing the Heathen.

We have some trials, and need much divine wisdom and meekness, as well as resolution and perseverance, in our work. But we have much to encourage us; and, we praise the LORD, we feel increasingly attached to our station and work in New-Zealand. Many of the children discover an aptitude to learn, and a capacity to understand the doctrines of the Gospel, which to us is very pleasing.

OBITUARY.

1. DIED at Knaresborough, November 16th, 1824, aged thirty-three years, CHRISTOPHER CHAPMAN. For the first nineteen years of his life, he was remarkably steady and moral, though a stranger to regenerating grace. At the expiration of that period, the SPIRIT of God began more powerfully to operate on his mind, as a spirit of illumination and conviction. Under this influence he saw his sin, felt his guilt, and discovered his danger. He now became a constant and attentive hearer of the word preached, as well as a humble, earnest, and penitent suppliant at the throne of grace in private. His father's mill, where he worked, was often, on these occasions, his place of prayer. One day when he was there alone, he fastened the door of the mill, and began to wrestle with God for the pardon of his sins. His prayer was heard, and the blessing granted. The mill was rendered to him, the "house of God, and the gate of Heaven." The love of God being shed abroad in his heart, he began to feel that love to God and his people he had never felt before. This led him to seek for union with the people, among whom the word preached had often proved "spirit and life" to his soul. He was admitted on trial into our Society, in the Thirsk Circuit, in June, 1809. From that time he became a humble, consistent disciple of JESUS CHRIST. During the first four years of his new life, his religious experience was, however, variable. Sometimes it bore the character of ar-

dent love, lively joy, and abounding peace; at others, of doubt, dejection, and discouragement. But in the year 1814, he began to see more clearly, that it was his privilege as a Christian believer; to prove, that GOD was as faithful and just in cleansing from all unrighteousness, as in the forgiveness of his sins. He received much light, in regard to the nature of this great blessing, and the way in which it is to be obtained, by a frequent perusal of the writings of the late pious and useful HESTER ANN ROGERS. Her "Spiritual Letters," and "Christian Experience," &c., he highly prized, and strongly recommended to his christian friends. He sought the blessing of entire sanctification with his whole heart, and in the same way that he at first sought for justification; that is, in earnest prayer, and lively faith; and obtained it under a sermon that he heard preached in the Malton Circuit. From that time his heart was fixed, trusting in the LORD. He enjoyed constant, settled, and undisturbed peace of mind. The friend, who was to him as his own soul, has said, that during the whole nine years they lived together, she never saw him out of temper. In the year 1818, when he was twenty-five years of age, he was convinced that it was his duty to bear a more public testimony for God. Under this conviction, he was prevailed on to speak from a text, in a village in the Thirsk Circuit. The affliction which terminated his pious and useful life, commenced in the month of April. During

his long and painful affliction, in patience he possessed his soul. He drank deep into the spirit of Him who said, in the most trying hour, "The cup which my Father giveth me to drink, shall I not drink it?" In my intercourse with him, I ever found him with his prospects bright, his confidence in God unshaken, and his hope of immortality unclouded. About a week before his death, the Physician called to see him, and said, "I hope you have no consequences to fear after death;" and stated, that there was no hope of his recovery. He received the communication with the greatest composure, and exhorted his wife not to weep for him; for he was going to that better country where there is no sickness, pain, or death. His brothers and sisters came to see him; and he told them, that he was going home; and faithfully warned them, and exhorted them all to meet him in heaven. His sufferings became extreme; but so fully was he enabled to "glorify God in the fires," that he was constantly praising Him, and admonishing his christian friends to follow after holiness, and others to prepare to meet their God. The last night of his life was wholly spent in prayer, in praise, in repeating passages of Scripture, and verses of hymns. A few moments before he breathed his last, he whispered,

'My Jesus to know, and to feel his blood flow,
'Tis life everlasting, 'tis heaven below;'

and while praying, "Lord, save me to the end," he fell asleep in Jesus. In his death, the Church has lost one of her best friends, and brightest ornaments; but what is lost to the Church Militant, is gained by the Church Triumphant. THOMAS SLUGG.

2. Died, November 21st, MR. JAMES HARRIS, at Poole, aged twenty-seven years. He was brother to JOSEPH HARRIS, mentioned in our last Number, whom he survived only a week and one day. He was brought to the knowledge of God in a heavy affliction with which he was visited in the year 1819. His distress, during the greater part of this affliction, was indescribable. Darkness compassed him round about; "the pains of death, and the fear of hell, gat hold upon him." The Lord, however, soon heard the voice of his supplications, and delivered him from all his fears. He believed in JESUS CHRIST; and, feeling that his transgressions were forgiven, his soul rejoiced in God his Saviour. Though none of his family were, at that time, members of our Society, he determined to cast in

his lot among us. He did so, and the simple relation he gave of his state, confirmed by the change in his outward deportment, fully satisfied his christian friends as to the reality of his conversion. He had been favoured with a useful education, and had been very diligent in improving his mind. He was well versed in his native language, spoke the French fluently, and possessed a tolerable acquaintance with Latin and Greek. His situation in the Customs of the Port of Poole, rendered him well known; and the ability with which he discharged the duties of his office, united with a refinement of manners, and a correctness in his general conduct, procured him universal esteem; and his christian friends regarded him with hopes of a very flattering description. He became a Teacher in the Sunday-School; and after a time was elected its Superintendent; in which office he remained till his death. In this labour of love he took great delight, and composed several of the hymns sung at the Anniversaries. About three years ago he met with some unpleasant circumstances in the Church. Unaccustomed to trials of this kind, and not suspecting the danger connected with them, the sacred vigilance which had hitherto preserved him in temptations from without, was now unhappily relaxed, and he yielded too much to his own spirit. The consequence was, he suffered loss in his soul,—a loss which, notwithstanding his continued attendance on the means of grace, he never again recovered till his last affliction. He was taken ill nearly a fortnight before his brother; and it appeared, that from the first, he regarded the affliction as sent for his good. Three days after its commencement, he said to a friend, "I have learned more in these three days, than I had learned before in three years." So entirely was his mind now absorbed in spiritual things, that his temporal affairs were scarcely named by him. He feelingly lamented the low state in which he had been living, and found it impossible to meet death with comfort, unless his soul were restored to a sense of the divine favour. He prayed himself; he solicited the prayers of others; and prayer was not in vain. In the atonement of the Son of God he soon saw a sufficient foundation for hope; and here he reposed his confidence. After this, the love of God in Christ Jesus became his favourite theme. "My Jesus is mine," said he, "and I am His. O how happy, unspeakably happy, I am." One day, seeing his sister, (who had for some time been in a de-

clining state of health,*) he said, "My dear sister, how are you? I have just been thinking what a happy family we are." He was particularly attached to his brother JOSEPH; for grace had strengthened the bonds of nature. These two brothers conversed together daily, till JOSEPH also was, in an adjoining room, laid on the bed of affliction and death. His brother now became anxiously concerned for him, and made frequent inquiries respecting him, still receiving for an answer some remark or another calculated to lessen his anxiety, and turn away his attention from a subject which it was feared would render his own state more dangerous. At length the dreaded hour arrived,—JOSEPH breathed his last;—and JAMES's debility was increased to such a degree, that no one would venture to divulge the melancholy secret to him. It was now that the family were reduced to a perplexity not to be described. Overwhelmed with distress at the loss of one son, they feared to approach the bed of the other, lest, reading in their countenances the calamitous event, he himself should immediately sink under it. Affection and fear, therefore, with the strictest injunctions of medical attendants, prompted to every lawful method of keeping from JAMES the knowledge of what had happened; and his brother's departure remained unknown to him, till he was called to meet him in the presence of their FATHER and GOD. JAMES's disease rapidly gained ground, and led, for a season, to a considerable degree of mental depression. Incapable of exerting the energies of his mind, he feared that his faith was gone, and sunk into despondency. For some time he had to drink a bitter cup. He again entreated the prayers of his friends, and begged to have a few of the promises repeated to him. After struggling for some hours in this distressing conflict, a pious female attendant, of another religious denomination, reminded him, that it was his duty to trust in the LORD JESUS. "In the LORD JESUS," said he,—“what, Nurse, do you know any thing of the LORD JESUS?”—"I trust I do," was the reply. "O then," said he, "how I love you; I love all them that love the LORD JESUS;" and, lifting his eyes to Heaven, he prayed with an energy which this good woman declares she

can never forget, "O JESUS! accept my act of faith on thy all-atoning blood!" The snare was immediately broken; again he ventured on the merits of his REDEEMER; and again rejoiced in the sure possession of the divine favour, and in the blessed prospect of everlasting life. From this time he remained fixed on the Rock of ages. Faith in the atonement of CHRIST appeared to him of unspeakable importance; this faith he possessed, and this faith he wished he could declare to the whole world. In this happy state he continued till his death. I would just add, that he was a liberal contributor to the cause of religion in general, and that of Methodism in particular. His name has, for several years, appeared in the Annual Lists of Subscribers to our different Funds.

J. SQUAREBRIDGE.

3. Died at Ballameanagh, in the Isle of Man, November 24th, 1824, MRS. MARY CURRAN, wife of MR. MATTHIAS CURRAN, aged sixty-seven years; an "old disciple," who adorned her Christian profession for near half a century. She was the fruit of the late REV. JOHN CROOK's ministry: a man who may with propriety be called, "The Apostle to the Manks." His memory is cherished in the Isle of Man with affection and gratitude, as the honoured instrument of turning many to righteousness; some of whom are yet alive, while many more have fallen asleep, and have rejoined their beloved Father in the Gospel, in the regions of eternal blessedness. Of this number was MRS. C. She, with her husband, then newly married, went to hear MR. CROOK; and they were both awakened to a sense of their perishing condition as sinners. MRS. C.'s convictions were very deep, and the anguish of her soul proportionably great. The "sorrows of death" compassed her; and the "pains of hell" got hold upon her. In this distressing state of mind she continued for a considerable time; but at last her sorrow was turned into joy. Receiving CHRIST by faith, she obtained a comfortable sense of her acceptance in the Beloved. The joy of the LORD was her strength; and in this strength she pursued the even tenor of her way, until she finished her course with joy. MR. and MRS. C., upon receiving the grace of God, almost immediately invited MR. CROOK to their house; where he was entertained with that affectionate liberality, for which that family has been remarkable ever since. This led the way to the opening of their house for the preaching of the Gospel; and its walls have since

* She died March 7th, 1825, aged twenty-four years. She was a Member of the Methodist Society, and while her health permitted, was diligent in her attendance on all the means of grace. For some time before her death she suffered much from extreme debility. She died with an unshaken faith in the atonement of her DIVINE REDEEMER.

resounded with the glad tidings of salvation, for near half a century. At the time here referred to, they lived in a part of the house which was occupied by the parents of MR. C. They were members of the Established Church, and opposed to the progress of Methodism in the island. The consequence was, that MR. and MRS. C., using their apartment for the preaching of the Gospel, were exposed to a storm of persecution, not only from strangers, but also from those of their own household. They had, however, counted the cost, and remained firm to their purpose, to serve the LORD at all hazards, and to do what they could for the spread and establishment of true religion in the island. Under the preaching of the word, several others were awakened, and brought to the knowledge of salvation, when a Society was formed, which has continued to meet in their house to this day, and of which some of their children are members. On Monday, November 15th, she complained of being unwell. On the Tuesday following, I went, in my regular turn, to preach at their house, when I found her greatly afflicted, but very happy. In conversation with her, I found her

the same when dying, that she had been in life;—a steady, peaceful, pleasant, faithful, resigned, happy Christian. Her daughter expressing her fear that she was going to leave them, she replied, "It may be so; but I am happy in my SAVIOUR'S love." Her husband, perceiving the extremity of her sufferings, was thrown into an agony; and his soul "poured out tears to God" on her behalf. The MOST HIGH was entreated; her pain abated; she was comparatively easy. It was a solemn time; the parting scene was at hand; and her husband, wishing to hear her voice once more, and to receive her dying testimony for the LORD, inquired, "Have you any thing to say to me?" The reply was, "What a happy meeting we shall have above!" Thus did this excellent woman take her leave of this world, and of him who had been the object of her conjugal affection for near fifty years; in the confident hope of their re-union in the Paradise of God, never more to undergo the pain of separation. She gently fell asleep, having adorned her Christian profession, in the Methodist Society, for forty-five years.

JAMES ANDERSON.

POETRY.

EL QUEMADERO.*

THE bell has toll'd the mid-day hour !
 There stays no serf in his orange bower,
 There stays no lord in his marble hall;
 Out rush prince, peasant, noble, all !
 Out pours the city's living tide,
 Priest, father, infant, lover, bride ;
 Unheeding the crowd, or the sultry glare,
 All rush to the Quemadero Square :
 Last,—known by the trumpets and golden vane,—
 Comes in its pomp, DON PHILIP'S train.
 First ride the ancient priests and lords,
 That bear the crosses, and crowns, and swords ;
 Then, cased in mail from head to heel,
 Ride thy proud chivalry, Castile,
 On jennets that scarce their strength can tame,
 With hoofs like the wind, and eyes like flame ;
 And last,—midst shouts that rend the air,
 Circled with men of hoary hair,
 And breasts on which the scarf and star
 Tell of the days of Moorish war,—
 Rides,—brightest of the dazzling ring,
 In mail of gold and gems,—the King.
 Why comes thy pageant, fair Seville ?
 Why pours the living torrent still ?
 Why gaze those myriad eyes aloof,
 From wall, and tower, and sculptur'd roof ?

* The place at which reputed heretics were burned alive by the Popish Inquisition, at Seville, in Spain.—EDITOR.

Why waves the flag on Giralda's hall?
 Why wakes the trumpet's silvery call?
 Or peal the cymbal and tambour,
 For some new triumph o'er the Moor?
 Or crowns DON PHILIP the ivory brows
 Of Carlos' sweet Italian spouse?

But all are hush'd; and all their gaze
 Is turn'd upon a sullen blaze
 Lit in the centre of the square;
 And round it men,—with tonsures bare,
 And eyes, as if by life forsook,
 Fix'd on their legendary book,—
 Go, circling, each with wither'd hand
 Flinging upon the flame his brand.

Anon upon the distance swim
 The echoes of a fearful hymn.
 There's joy in the lip, and there's pride in the eye
 Of thousands that to that hymn reply:
 But the eye of the King blaz'd with fiercer pride,
 As he saw the black banner waving wide.
 And the sable Monks of ST. DOMINIC came,
 Leading the living food of the flame;
 The remnants of rack and dungeon dim,
 With the hollow cheek, and the wasted limb,
 And the bleeding foot, and the eye's wild glare,
 And the lip that utter'd its dying prayer.
 They are ranged around the Quemadero stone,
 Their fiery scaffold, and grave, and throne!

Monarch! who saw thy bosom shake,
 As each was girded to the stake?
 Was in thy soul no fibre wrung,
 As yell'd to thee the victim's tongue?
 As rose to judging Heaven the groan,
 When on his pile the torch was thrown?

No, King! thy cheek was still the same,
 When round the Martyr burst the flame;
 When from the dead it sank away,
 And man and pile were ashes grey;
 When myriads wept, in woe and fear,—
 Still was thy brow proud, cold, and clear.

But, Monarch! from a loftier throne,
 An ear has heard that Martyr's groan!
 Who sows in blood, in blood shall reap;
 The thunders have slept, they no more shall sleep.
 Thou shalt know agony by night,—
 By day, confusion, fear, and flight;
 Thy land shall be a fruitless field;
 Her sons against her sons be steel'd;
 Her crown be rent, her golden soil,
 The foe, the slave, the stranger's spoil;
 The wind, the wave, shall crush thy pride.—
 Go to thy grave, dark homicide!

Yet give, whene'er thou wilt, thy form
 To be the pasture of the worm;
 Yet perish as thou wilt, thine eye,
 Ev'n from the grave, that wreck shall spy;
 See Spain a field of feud and gore,
 Till Vengeance quits the lifeless shore;
 An Afric waste of plague and sand,—
 The lion monarch of the land!

POLLIO.